THE CHURCHMAN.

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From the London Church Intelligencer.

THE BISHOP OF SALISBURY AND THE BIBLE SOCIETY.

To the Editor of the Record.

Sir,—The Bishop of Salisbury, having seen in The Record an erroneous statement respecting the grounds of his retirement from the Bible Society, copied from The Dorset County Chronicle, and also a contradiction of that statement on the part of the committee, will be obliged to the editor to insert the accompanying letter to the Secretary, which contains a statement of the real reasons which induced the bishop to resign his office as one of the Vice-Presidents of the Society.

9 Wilton-Crescent, March 2, 1842.

To the Rev. A. Brandram.

My Dear Sir,—My attention has been directed to a letter addressed to the editor of The Record, and signed by yourself and Mr. Browne, as joint Secretaries of the British and Foreign Bible Society, in which you correct an erroneous statement respecting the grounds of my retirement from that Society, which originally appeared in The Dorset County Chronicle, and was transferred from that paper to The Record. It is hardly necessary for me to say, that your statement is quite correct, and that the paragraph in question was altogether erroneous.

The mistaken impression, however, on this subject which has gone abroad, seems to make it necessary for me to remove any misapprehension which may exist by stating the reasons which did induce me to take a step, in many respects so disagreeable to me, as that of resigning my connexion with the Bible Society.

In the letter in which I conveyed to you my resignation on the 20th of August in last year, I said, "I am so unwilling to speak unfavorably of an institution to which I have for some years belonged, and which comprises among its supporters so many persons whose opinions have every claim to my respect, that I forbear to state more fully the reasons that have led me to the conclusion that it is my duty to abstain in future from taking a part, as I have hitherto done, in the operations of this Society."

In accordance with the feeling here expressed, it was my wish to withdraw myself with as little publicity as possible; and not, unless obliged to do so, to state my reasons for taking this step. And even now, though in order to justify my own course, I am obliged to point out what appear to me the great objections inherent in the constitution and practice of this Society, it is my desire to do full justice to those persons, many of them men whose opinions I am bound highly to respect, who either do not see these defects in the same light in which they appear to me, or think that the advantages attending the operations of the Society in other respects are so great as to outweigh these objections.

The following, however, are the considerations which were mainly instrumental in leading my mind to the conclusion at which I have arrived.

1. The constitution and character of the public meetings by which the business of the Society is carried on.

2. The manner in which its operations frequently interfere with the good order of the Church, and obstruct the ministry of the parochial clergy.

3. The tendency of the Society to obscure the office of the Church in relation to the Word of GOD.

I will, as briefly as I can, explain what I mean on each of these points.

Whoever has been in the habit of attending the meetings of the Bible Society, is aware that they are composed of persons belonging to every variety of religious denomination, and holding every shade of opinion which is compatible with the acceptance of the Holy Scriptures as a revelation from GOD. All these persons meet together, and from the nature of the occasion which assembles them, with an appearance of recognized equality in a matter touching upon the foundation of religious belief. The Independent, the Baptist, the Quaker, the Socinian, assemble on the platform by the side of the members of the Church, on a common understanding that their differences are *pro hâc vice* to be laid aside, and their point of agreement in receiving the Bible as the Word of GOD, and being zealous for its distribution, is to be alone considered. Do not let me be misunderstood as implying that a dishonorable compromise of opinion on the part of any one is required by the constitution of the Society. On the contrary, I know that "union without compromise" is a sort of watchword in it. But what I do say is, that the necessary tendency of a meeting so composed is to magnify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such expressions as that the members of the Society are only separated by "unimportant differences," and are joined in "essential unity;" whereas an examination of what these "unimportant differences" are, will show, that in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion; and are so clearly recognized in the constitution of the Society, as to make it impossible for a meeting of persons assembled to promote the distribution of GOD's word to unite in worshiping him in prayer.

I have felt, therefore, that the practical tendency of such meetings is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive character of the Church, as the body to which that truth is intrusted. A member of the Church at such meetings is always liable to hear statements made on these topics, which must either be replied to at the risk of very inopportune discussion, or apparently be sanctioned by being passed over in silence.

The second point on which I proposed to remark is, the manner in which the operations of the Society frequently interfere with the good order of the Church, by being obtruded into the parishes of clergy who do not feel at liberty to take a part in them. A very great proportion of the clergy are not members of the Bible Society: but from the constitution of that body its operations are necessarily carried on without reference to this, and meetings are holden in the parishes of such clergy contrary to their wishes.

It not unfrequently happens in such a case, that a clergyman finds that a meeting of the Bible Society is to take place in his parish. The dissenting chapel is perhaps the place of assembly. Of his own parishioners, the chief supporters of the cause are the leading dissenters. But members of the Church from other parishes, who are supporters of the Society, also attend. Perhaps some neighboring clergy are induced, even under such circumstances, to take part in the proceedings, which thus practically assume the appearance of giving a sanction and support to the system of dissent; tend to lower the influence of the clergyman with his parishioners; and to make the very distribution of the Scriptures a means of upholding those "erroneous and strange doctrines contrary to GOD's Word," which every clergyman is bound by his ordination vow "with all faithful diligence to banish and drive away." I have had repeated and painful experience of such cases in the course of the last five years; and I have felt that, while I continued a member of the Society, the sanction of my authority was indirectly given to proceedings, which I could not but regard as very detrimental to the good order of the Church, and the influence of the clergy in their respective parishes.

Reflection upon these two great practical evils in the working of the Society will, I think, show that they both proceed from the same fundamental error, that, viz., of forgetting that a body so constituted is not properly capable of performing functions which essentially appertain to the Church in her character of "witness and keeper of Holy Writ," and are capable of being satisfactorily discharged by her alone.

I mean satisfactorily discharged on the principles which a member of the Church is bound to recognize: because the indifference to positive doctrine, and the unlimited license of private judgment, both in points of faith and discipline, which it is the effect of the system of the Society to foster, are as much at variance with the spirit of the Church, as they are agreeable to the views of some of the bodies that are separated from her. And this is the third ground which I mentioned, as having influenced my judgment in coming to the decision I have done.

I have now stated the reasons which brought me to the conclusion that the British and Foreign Bible Society is not so constituted as to enable it to discharge in the best and most satisfactory manner the great office it has undertaken; and that, sensible as I am of the importance of the object proposed, and anxious to promote it, I cannot properly co-operate with this Society in doing so, or continue a member of it consistently with my duty in other respects.

I have the honor to remain, my dear Sir,
Your very faithful servant,
E. SARUM.

Wilton Crescent, March 2, 1842.

From the Church.

TOLERATION NO EXCUSE FOR SCHISM.

No license given, no toleration granted, no exemption from temporal penalties in case of separation allowed by men, is sufficient to excuse from the guilt of schism those who separate from the true Christian Church, whereof they were members, or render their schism no sin. For what, think you, if the twelve apostles, upon the leave given them by CHRIST, (vide John vi. 66, 67, 68,) had gone back with the five thousand, would they not, by our Saviour himself, at the great day, have been judged schismatics, or apostates, for their so deserting him? And yet, as man, he gave them leave to forsake him; he left it to their choice, whether they would stay with him or no; he used no force or compulsion to keep them against their wills;—so that here was truly liberty of conscience granted them: they might be Christians, if they would; if not, they might return back to the synagogue, or go whither else they pleased. Here were no worldly motives offered to them, to induce them to stay or to go; but the whole matter was left to their own consciences. But notwithstanding this toleration, as it may be called, it was most certainly their duty still to adhere to that profession of Christianity which they had taken upon themselves; and if they had forsaken it, they would have been guilty of a most inexcusable sin before GOD.

And the same is the case now. Human lawgivers may give leave to their subjects to be of any religion, or to be of no religion; but if they do, they cannot make it lawful in itself, either to be atheists, or to profess a false religion, or to forsake the communion of the true Church; for to believe a GOD, and to worship him publicly, and to worship him in the assemblies of the faithful, are duties that are laid upon us by a higher than any human authority, and therefore no human authority can discharge us from them. The law can take away or discharge us from no obligation but that which itself laid upon us; so that all the meaning of the largest toleration that the law can grant is no more than this:—a declaration that man shall not be liable to any temporal mulcts or penalties, or be anyways punished by the civil power, upon account of any differences in religion, or for being of no religion at all; but if antecedently to the establishment of any Church by the civil power, and if antecedently to the enacting of any penal laws to oblige men to hold its communion, it was a schism to separate without cause from that Christian Church whereof we were members, and such schismatical separation was a sin before GOD;—then so it will be still, notwithstanding any license or toleration that may be granted by the secular power.

But now that, before any civil laws were enacted in favor of the Church, it was unlawful to any man to separate from that Church whereof he was a member, without cause, and that such separation rendered men guilty of the sin of schism, and that schism was a damnable sin, is clearly evident from holy Scripture. For in the apostles' days there was no civil establishment of any Church; all the civil powers then in being were either Jewish or heathen, and Judaism or Paganism were the only established religions; and all profession of the Christian religion was strictly prohibited under the severest penalties;—but for all that, there was a Christian Church even in those days, with which all Christians were obliged to hold communion, and from which it was a sin to separate. "They continued steadfastly in the apostles' doctrine and fellowship," saith St. Luke, declaring the practice of the first converted Christians, (Acts ii. 42.) Even then it was a sin to "forsake the assembling of themselves together," as you may see, Heb. x. 25. Even then it was a duty to "mark them that caused divisions and offences contrary to the doctrine which they had learned" from CHRIST and his apostles, "and to avoid them," (Rom. xvi. 17.) Even then "strifes and divisions" were acts of carnality, as we are told, (1 Cor. iii. 3.) "And heresy" was one of those "works of the flesh," of which the apostle says, that "they which do such things shall not inherit the kingdom of GOD," (Gal. v. 20.) In a word, there was a Christian Church before there was any Christian state; and long before there were any acts of uniformity made, it was an *apostolical canon*, "let all things be done decently and in order," (1 Cor. xiv. 40;) which obliged both the bishops and the governors of the Church to obtain such constitutions as were requisite for the decent and orderly celebration of public worship, and the people to submit thereunto. From the very beginning of Christianity, it was a duty on all Christians to endeavor to "keep the unity of the spirit in the bond of peace; and with one mind and one mouth to glorify GOD, even the Father of our LORD JESUS CHRIST:" and it was always against the nature and constitution of the Christian Church, that there should be divisions or separation from it.

Seeing, therefore, Church-communion is a duty laid upon us by GOD, it plainly follows, that no human authority can release us from our obligation to it; and consequently that words of toleration, by what man soever they are pronounced, cannot make it lawful for us to forsake the assemblies of the faithful, and to leave the communion of the Christian Church in which we were baptized, and of which we are members, so long as the terms of her communion are lawful.—*Bishop Blackhall, on the Unreasonableness of Separation from the Church.*

From the same.

CHURCH IN CANADA.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for holy orders, whether of deacon or priest, are required to obtain previously the bishop's permission to offer themselves, and they will be expected to be furnished with the usual letters testimonial, and the *Si Quis*, attested in the ordinary manner.

The examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

At the meeting of the clergy and laity of the Established Church, proposed to be held on the 28th instant, it is intended to take into consideration that portion of the primary charge of the Lord Bishop of the Diocese, which refers to the formation of a Diocesan Society, in furtherance of the objects of the Venerable Societies for the Propagation of the Gospel in Foreign Parts and for Promoting Christian Knowledge.

Its great objects will be, the Propagation of the Gospel amongst the Indians and Destitute Settlers, by the means of resident and travelling missionaries, the circulation of the Scriptures, the Book of Common Prayer, and such other books and tracts as are calculated to promote an acquaintance with the evangelical truths and apostolic order of the Church of England among her members,—the increase of charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children, and the knitting together of pastors and people in closer bonds of mutual affection and regard.

But, while these will be the leading objects of the proposed Society, it is also recommended that it embrace, as connected with and conducive to these objects, pecuniary grants under peculiar circumstances and in special cases,

1. To widows and orphans of the clergy, in cases of peculiar destitution:

2. In aid of deserving young men pursuing their studies for the ministry, whose circumstances may require it:

3. In aid of Sunday and parochial schools in connexion with the Church:

4. The acquirement of endowments in the manner set forth in the letter of the honorable the chief justice to the lord bishop, which has already appeared in this journal.

COMMUNICATIONS.

For the Churchman.

LETTERS OF A CLERGYMAN IN THE FAR WEST, TO A RELATIVE IN EUROPE.

(*Concluded from last week.*)

After examining the Church, we steered towards that which we came to see; and going across the bridge, we paid our twenty-five cents showbox money, which entitled us to the privilege of going across without further payment as long as we remained in the town. Niagara has served as a subject for so many limping poets and string-halt orators, that an individual of decent sensibilities should hardly choose to add another to the blatant herd. You can hardly therefore expect that I should give you any of what the cognoscenti call the poetry of the thing. Yet, so far were we from wishing to purchase knowledge at the expense of imagination, that we took no guide. What guides do tell is told so mechanically, that the very presence of a fellow prescribing what and where you are to admire, and treating your feeling of wonderment and awe in a sort of familiar tune-playing way, governing it with stops and keys and pedals, is an annoyance which is hardly counterbalanced by the fact that he makes you see all that is to be seen. A showman poking up a Bengal tiger with a long pole is bad enough, but there at least you see wrath and fury which otherwise you would not have seen; but to poke up the eternal catadupe in the same way, is too bad. And guide-books too—save me from them! I took up one, and let it go pretty fast. There was in the regular album still quite a romantic story of "a mad young gentleman, who arrived one morning, with a roll of blankets under one arm, and a guitar upon the other; how he sprang up the steps of the Eagle tavern, with an alert step and a bright though rather wild eye; how he built him a house, and sojourned there; what walks he took, and what tunes he played; how he became quite a lion; and how he was drowned." Alas, poor Ophelia! And so, guideless guidebook-less we paid our showbox-money, and wended on our way.

We proceeded onward by a path through the original forest trees toward the American fall, and soon came in view. I got upon a little eminence, say twelve feet above the fall, twisted my arm around a stump, and looked on in silence for about half an hour or so. There is, after all, a good deal of truth in Wordsworth's notion of a "wise passiveness," as the best mood of viewing nature; and here I cannot tell you how altogether passive my mind was. Turn your head and look up the stream, and here is a river smooth as glass, just like any other stream, gliding among forest trees, and looking as unimpressive and indifferent as a mill flume; shift your head to the left a little, and there is a precipice 160 feet sheer down, and the river pouring from the lip of the rock in as clear an outward jet as you have seen water from a pitcher. And this clear distinctness of stream and precipice is what you will hardly see elsewhere. Rocks, woods, &c., in all other falls that I have seen, come in as principal elements: here they are hardly accessories; and I believe if the river poured from mid-heaven upon the earth, and the cataract were uncradled by woods, unbuttressed by precipice, and but a sheer descent of a pillared stream upon the earth, lighting down in the Homeric style of a "Jove-descended" water, hardly then would the notion be so entire and complete, so utterly exclusive of all accessories, as it is now. Water is all, wood and rock nothing. And then after the first feet of the descent, the whole stream is feathered, literally dashed into spray; you fix your eyes on this, and it seems like a white curtain of some snowy material of wonderful softness hung before a shrine; and at the same time it is so definite as to keep out the idea of water. This, by the way, is one of the great wonders of Niagara—its invariableness. The Ohio and Mississippi rise and fall, mighty as is the body of water—but there is no variation to the stream that pours over the precipice of Niagara; winter and summer sees it the same—it is changeless. And if any fix their eye upon a small eddy or jet of the water, they will see that it is ever the same—the form is eternal! The matter is continually passing away; mutability and stability are strangely blended here. And then the spray, rising up in a clear white vapor, and arched by a sort of dim rainbow, sometimes too dashing in your face, according as the wind blows it toward you. This rainbow, by the way, is a wonderful pet with poetical geniuses. Byron's witch of the cataract, sitting astraddle the rainbow amid the "hell" of waters, (which simile, by the way, I suppose to be an easy verbal transition from another word often used by the noble bard as a most superlative degree of comparison: for how he could bring into a cataract any notion of hell, except he began to swear in profane wonder at its bulk, I don't see,) is too easy a model. Make the "hell of waters" ten times more "hellish," the rainbow ten times brighter, the cataract is ten times higher to your hand, and the splash ten times greater—and you are a good poet *after the method of multiplication*. And this brings me to the only thing in which I was disappointed—the noise of the water. I had heard of the thunder of the cataract, and I had foreimagined it as like thunder, having in it something of a metallic ring, something of the resounding clangor that comes from an unbroken body: I had likened it to thunder, not your poor sort of European thunder, which is nothing after all but a sort of dead rattle, a vibration we can imitate by sheets of *tin*, but real American *live* thunder, which if you shut your eyes to exclude the more predominant notion of the lightning, you may easily imagine to be the *smash* of a dreadful extra-mundane beast, playing with the world as we have seen pussy playing with a mouse, who in sheer fear lest it should meet the glare of those dreadful eyes, will roll itself up in a ball, with its head between its legs; a real growl, not a poor imitation; but when I came to Niagara I was disappointed in this—I could hear no thunder—nothing but one eternal splash, sh, sh, sh—the aspirate *s* was the sole sound; and as the old father Hierocles sent a brick as a sample of his house, so in a small way was the gush of water in every canal-lock we passed, a sample of the thunder, so called, of Niagara.

This, of course, is a sort of high treason against the laws of taste, but I cannot help it. I have heard a brook running among clear pebble stones in the summer time with a musical sound; I have seen a boy bird-catching, with a quill and a cup of water produce an imitation of the bubbling notes of the goldfinch that deceived the bird himself; but in Niagara I heard no water-music, nothing but a splash; and as for thunder, it had to my ears no similitude at all.

After we had been for some time about the American fall, we turned up the rocky brow by a steep path to the left, in search of the greater fall, and in a short time came in view of the ladder that descends into the great excavation the river has made for itself through the rocks, and in which it runs. This staircase is some 120 feet high, wound spirally around a huge mast. But before we went down, I looked down into the chasm into which we were going to descend, and upward toward the great fall: strange indeed is the look of the water as it rushes away; it is of a very dark green; there are rises in it, broad and flat, caused I suppose by the continual eddy; and the sameness and force of the water gives it that look of immobility which, as I think, is one of the grand elements of the falls; it looks, in consequence, as if it were part of the uncovered aisle of a cyclopean church floored with immense blocks of dark green marble, for the water seems to have a sort of solidity and substance about it I never saw running water have elsewhere; in fact it does not run—it coils and uncoils, rolls and unrolls; it has the semblance of motion, yet is the idea of rest more prominently brought before the mind something *Si parva licet componere magnis*, such as would be suggested to the mind by the sight of the motions of a snake fastened at the head and tail. Down this staircase, then, we proceeded, never thinking of the leg-weariness we were to undergo in reascending, which nevertheless, I should think, forms a pretty considerable element of most men's reminiscences of Niagara; and issuing forth, found ourselves upon a bed of small stones and earth, sloping with an outward curve some sixty or seventy feet to the water.—Upon landing here, my first impression was the amazing regularity of form in the channel in which the river runs. Looking upward, you see, a hundred feet above you, the edge of the precipice, fringed with tufts of trees and earth, cut down perpendicularly; then comes the rock, and this curves boldly in, like the swell of the capital of a pillar, and this swells out above you till it comes to that bed of small fragments upon which you are standing, which sweeps down steep to the river's edge; in fact, it is an unrolled pillar, and you are standing upon that ring that surrounds the base—I am not architect enough to tell its name—and with this is the whole chasm corniced. You look up towards the swell that juts out fifty or sixty feet over your head, and you see the hard dark brown clay, (here again science fails me, for it may be some kind of stone, and I believe it is,) damp with the water that trickles down, and toothed with stone fragments of the same size and shape that form the bank at your feet, and it glances into your mind, if one of these fell, how soon you might roll down into the ready grave at your feet.

We clambered along this bank till we came within view of the great fall; a very imperfect view, it is true, for we were not high enough; and then we crawled among the great rocks until we got as near as possible. And this place, I candidly confess, was the only one where I got rid of the disagreeable "sh, sh." We looked on these till we were dizzy, and then, by a sort of simultaneous movement, we bethought ourselves of prayer and praise. It seemed a thing unfitting to leave this grand cathedral—its cataract, that has a voice in his praise, if we could understand it—its floor of dark green, whereupon yet man never stepped, upon which, nevertheless, other beings may meet to praise him—without letting those words be heard, which have resounded to his praise in many lands and many ages. We knelt down, and humbly repeated the Confession, the Lord's Prayer, the Creed, and the first selection of Psalms; and after that, the "Glory be to God on high;" and never, did it seem to me, were confession and prayer and praise employed in a nobler temple; never had the old ancestral creed, or the angels' song, a more appropriate accompaniment, than the clangor of the falling water. It seemed to me that this was a service by itself.

We went back in silence, and mounted the spiral staircase; and, turning to the right, we came to an upper view of the British, or horseshoe fall, passing over flat rocks, so flat, indeed, it seems strange they are not overflowed.—We came to Prospect Tower, erected upon the edge of the horseshoe fall—horseshoe no more, for a piece of rock has fallen out of the centre. We ascended, and looked down in wonder. The breadth of this fall is said to be nine hundred feet; the height one hundred and seventy, (over); and so great is the mass of the descending water, that it falls green and unbroken to the bottom. From this point, the sight of the rapids up the river is fearful. And here, in the sight of the most stupendous of GOD's works upon the earth, we recited the "Te Deum."

My dear friend, babblers may prate of simplicity of worship—people who strip the service of GOD of all solemnity, and yet deck out the barren beggarliness of their own notions with the most extravagantly ornamental language—such as these may talk of simplicity; but you may rely upon it, the terrors of nature and the severely grand simplicity of art, are no small aids to devotion. "That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warm among the ruins of Iona." And for my part, I know that I never found the bond of Christian brotherhood and of union in the one apostolic ministry of the Church so closely drawn as then between B. and me. It seemed that to have worshipped GOD together in the liturgic forms of our Church, was the sacrament of a new relationship, or the manifestation of an old one; a sort of evidence to both of us, if ever we should leave the Church. "Laban said unto Jacob, this heap shall be a witness between thee and me this day. And Laban called it Jegar sahadutha: but Jacob called it Galeed."

I will not tell you much more about Niagara: how we went up the bank and round the island—how the ancient demon of Utilitarianism raised his head, and I began to calculate how long it would be till Niagara was run off in mill-flumes, as I had seen the Yantic spirited away from its craggy channel, or as the falls of the Genesee at Rochester have gone; or any else of the strange notions that always get up in one's mind in a strange place. My paper is nearly out—and if this pleases, you may hear a little more from W. A.

For the Churchman.

JOHN CALVIN AN ADVOCATE FOR AURICULAR CONFESSION.

Mr. Editor,—I suppose it will be admitted from the extracts I have given, that Calvin believed in the doctrines of *baptismal regeneration*, and the *real presence;* I now propose to show that he was in favor of that kind of *auricular confession* which, in one of your editorials, (so shamefully perverted in the New York Observer,) you stated was not objectionable. The reader also will perceive, that it is that precise form of confession recommended by the Tract writers of Oxford; who would seem, in some of their writings, to have borrowed the very words of Calvin himself.

This, then, will make the *third important doctrine*, which, as held by the Oxford writers, has been denounced as heresy, and stigmatized as *Puseyism;* but which, as taught by the Genevan Reformer, has either been held as orthodox, sound and scriptural teaching, or passed over without comments:

"To place the whole subject in a more plain and familiar light, we will first faithfully state what kind of confession is taught in the word of GOD. The Scripture sanctions two kinds of private confession: one to be made for our own sake, which is referred to in the direction of James, that 'we should confess our faults one to another;' for he means that, revealing our infirmities to one another, we should assist each other with mutual advice and consolation; another, which is to be made for the sake of our neighbor, to pacify and reconcile him to us, if we have done him any injury. In the former species of confession, though James, by not expressly appointing any one into whose bosom we should disburden ourselves, leaves us quite at liberty to choose any member of the Church who shall appear most suitable; *yet, since the pastors must generally be considered more proper than others, we ought chiefly to make choice of them.* I say that they are more suitable than others, since, in their very vocation to the ministry, they are designated by the LORD, to instruct us to subdue and correct our sins, and to console us with a confidence of pardon. For though the office of mutual admonition and reproof is committed to all, yet is it especially confided to ministers. And so, while we ought mutually to console and confirm each other in a confidence of the divine mercy, yet we see that ministers are constituted witnesses and sureties of it, that they may afford our consciences a stronger assurance of the remission of sins; insomuch *that they themselves are said to remit sins and to loose souls.* When you find this attributed to them, consider that it is for your benefit. Therefore let every believer remember that it is his duty, if he feels such secret anguish or affliction from a sense of his sins, that he cannot extricate himself without some exterior aid, not to neglect the remedy offered him by the LORD; which is, that in order to alleviate his distress, he should use private confession with his pastor; and to obtain consolation, should privately implore his assistance whose office it is, both publicly and privately, to comfort the people of GOD with the doctrine of the Gospel."

"That the sheep should present themselves to their pastor, whenever they desire to partake of the sacred supper, I am so far from opposing, that I wish it were universally observed."

"When the whole Church stands, as it were, before the tribunal of GOD; when they confess themselves guilty, and have no refuge but in the divine mercy; it is no mean or trivial consolation to have CHRIST's ambassador present, furnished with the mandate of reconciliation, *by whom they may have their absolution pronounced. Here the usefulness of the keys is deservedly celebrated, when this embassy is rightly performed with becoming order and reverence.* So, when he who had, in some measure, alienated himself from the Church, is pardoned and restored to the unity of the brethren, how great a blessing does he experience in knowing himself to be forgiven by them, to whom CHRIST hath said, 'Whosesoever sins ye shall remit on earth, they shall be remitted in heaven.' *Nor is private absolution less efficacious or beneficial when it is requested by those who need a particular remedy for the relief of their infirmities.* For it frequently happens, that he who hears the general promises which are addressed to the whole congregation of believers, nevertheless remains in some suspense, and his mind is still disquieted with doubts of the forgiveness of his sins. The same person, if he discloses to his pastor the secret distress of his mind, and hears this language of the Gospel particularly directed to him, 'Be of good cheer, thy sins be forgiven thee,' will encourage his mind to an assurance, and will be liberated from that trepidation with which he was before disturbed."—*Inst. C. 3, B. 4.*

These extracts suffice to prove that Calvin was in favor of private, or auricular confession, and that he held to the scriptural doctrine of the power of the keys. Will those who take him as their Patron Saint, any longer denounce others for holding the very doctrines which he so clearly and so ably taught?

A CATHOLIC LAYMAN.

For the Churchman.

Mr. Editor,—The "blessed sign" alluded to by "Christian," in your paper of the 26th ult., "is to" "be seen," in bold relief, "with other neat and fitting adornments," "on the chancel wall of" Christ Church, Holly Springs, Miss.:—"There may it always be—a rebuke" "of that false friendship to the cause of the" "Reformation which would leave to popery so" "much that is catholic and evangelical."

The missionary received as a gift the plaster of Paris, with which the work was beautifully done gratis. F.

For the Churchman.

ST. MARK'S CONGREGATION.

Mr. Editor,—"A Layman," in a very verbose communication having neither pith nor point in it as to the subject in controversy, has labored very hard to prove, what no one disputes, that "The pecuniary condition of St. Mark's, her standing in the diocese, and the liberality which has distinguished her congregation and vestry from the time when the present rector assumed his charge, exempt her from every imputation of parsimony, ensure respect to her course, and commend it to imitation."

To prevent any misapprehension in relation to the liberality and kindness of St. Mark's congregation, I beg to state their tenor through the period above named:

In 1837, they contributed one collection to the General Education and Missionary Fund,	$294 06
In 1838 they contributed one collection to the same Fund,	430 00
In 1839 no collection was made.	
In 1840 they contributed two collections to the General Fund, 168 56, and 276 87,	445 43
In 1841 they contributed one collection to the General Fund,	107 80
	$1277 29

Showing conclusively that the congregation have done their part when called upon. If in 1839 they were not by their rector asked, neither did they give; others most likely omitted a compliance with the canon that year, which compelled the Society to resort to a special appeal in June, 1840, to the liberality of Episcopalians; the appeal was most nobly responded to. If St. Mark's contributed one tenth of the sum wanted, it was most creditable to their liberality; but it must be borne in mind their own defalcation in 1839 aided to cause the very deficiency.

Without intending to detract from the liberality of St. Mark's congregation, let it also be recollected by them, that not one dollar has been collected in that church, the past five years, to furnish the missionary with the most important weapons for his spiritual warfare—the Prayer Book and Tracts of the Church, elucidating her doctrines, principles, and beauties of her beloved service, calculated to enlighten the ignorance and remove the prejudice that exists against her by their circulation where the voice of the missionary had never been heard.

Need I speak to the enlightened members of St. Mark's of the importance of these blessed silent monitors—need I tell them how many of our bishops, presbyters, and laymen, have been brought into the Church by the aid alone of the truths they contain—need I tell them how much good they may do individually by contributing to aid with their means those societies in extending their usefulness, not only to all the waste places of our own large country, but to all the Christian world in need? I trust and hope they will show by their deeds that they do know and justly appreciate these things.

It has been represented that St. Mark's congregation contributed to the Education and Missionary Society in five years, fifteen hundred dollars. If my references to the reports of that Society are correct, there are about $230

short of that amount. If they would manifest their kindness by making up that sum, it would gladden the hearts of some of the missionaries at least, and be highly creditable to themselves.

ANOTHER LAYMAN.

For the Churchman.

TO A "BROTHER RECTOR."

Your second letter to the Rev. Dr. Anthon, has disappointed me. I had expected you to throw off a character which I believed to be assumed, and of which the decorum had not been maintained. The repetition of your signature, implies a reiteration of your original claim; yet it by no means alters my first impressions. The same inventive skill that ventures to transform "*A Layman*" into Dr. Anthon, would not for one moment hesitate to manufacture a "*Brother Rector*" out of *any* material.

Notwithstanding your random assertions, the estimable rector of St. Mark's had never seen my letter until its publication, nor was he in any way consulted as to its contents. Your second address to him is therefore but a continuation of your prior wrong; for which, if you be a clergyman, you ought to feel contrition and penitence. With my suggestions, past and present, in regard to you, he has had no connexion. The innate sense of right is my only adviser; and as you were entitled to, so have you received, as early a knowledge of its counsels on *your* subject, as Dr. Anthon, or any other reader of the Churchman.

Of the course of that able divine, towards you, I will not however abstain from an expression of my approval. Since, in language free from offence, and under his proper signature, he defended from an ungenerous attack, as he was bound to do, the flock committed to his charge, he has calmly left the matter to the deliberate award, which candor and justice will pronounce upon it, despite of the false issues which you have sought to make. You are evidently piqued, that you cannot draw him from the elevation of his position, to engage in the strife beneath. The hope of provoking such an antagonist, flattered your self-esteem; for you were conscious that even the defeat that must have awaited you, would add to your importance. He has chosen the "better part" of regarding you with *significant* silence; and the writhings of baffled vanity show you smart under this infliction.

When I introduced you into my former letter, I little supposed that you would consider yourself as the important object of my animadversion. You were, in fact, but a *circumstance*, merely adventitious to the principal matter; one of the dark shades thrown into the picture, to give more distinctness and prominence to the main figures. Of argument, touching the subject in dispute, there was none in your production; and it was noticed only on account of its unfortunate spirit. You say that it has extorted "the most cordial thanks, from bishops and priests, from deacons and laymen, of this and other dioceses." This wholesale self-commendation, my dear sir, too much resembles the language of empirics, who profess to have cured multitudes that never tasted their nostrum. Will you kindly favor me with a list, of the "bishops, priests, deacons and laymen," who have thus "cheered" your libel? For my own part, I have never heard it mentioned but, in terms of unmeasured disapprobation.

Your first letter, and your last, insist on a statement of the question, altogether at variance with the actual issue. Will you, meeting the case as it really stands, insist upon the absurdities, that it was an absolute duty under the recommendation of the Convention to make the special collection which the Society desired? That no discretion was left to the churches, on the subject? That inattention to one of those extraordinary calls, which are confessedly "*wrong in principle and policy*," justly subjected the hapless "delinquent" to the denunciations of the Society, which had thus characterized these calls? In a word, will you contend that *recommendation* means *command*; and that the only alternative left to the congregations, in like cases, is to *tremble* or *obey?* Neither the rector, nor the vestry of St. Mark's, ever spurned, as you have alleged, any due authority, but they very properly scouted the dominion, of what has been denominated one of the excrescences of the Church. The few facts of the matter were, that in less than five years, that parish had contributed to the Education and Missionary Society about $1500. That in 1840, it had upon a sudden and extra appeal of the Society made a gratuity of some $300, over and above the ordinary collection. That in 1841, about a *fortnight* before the meeting of the Convention that issued the recommendation in question, that parish had made its usual annual collection for the Society; and, as the recommendation proposed, a collection within six weeks after this donation was made, its authorities did not think proper to tax the congregation twice for the same object, within so short a period, the more especially as other equally worthy objects of their charity had not yet participated of it. For the exercise of this discretionary right, the Society that had before pronounced deliberately, in a public document, that "spasmodic efforts" in favor of their objects were "*wrong both in principle and policy*," undertook to stigmatize St. Mark's and other parishes, by publishing them to the world as "delinquents." The vestry merely gave, by way of resolution, a short statement of the facts, and questioned, in like manner, the right of the Society to hold them up to censure, and the efficacy of an usurped power in stimulating the future charities of St. Mark's. To the publication of these proceedings, preceded as it was by a calm and unobjectionable letter from the worthy rector of that church, under his own signature, you anonymously attacked him, personally, in language that admits of no excuse. I think that the rebuke from the vestry, was as mild and decorous as the case could have permitted. I rejoice that it has been given; for besides that it provokes the inquiry, how far our charities are to be made a subject of coercion, it brings the question fairly for consideration, whether the original, equable and wholesome government of the Church at large, is to endure, or is to be controlled hereafter by "*spasmodic* impulses, and denunciatory societies?"

But you pretend, that you assailed only "injurious principles," without applying injurious epithets to personal character. In my simplicity I had always supposed, that principles constitute character, and all the elements which, according to their nature, form the good or the bad man. Should I impute to an individual, qualities which I at the same time reprobated as "execrable and abominable," my remarks would, in my poor judgment, savor *somewhat* of personality. But let me tear from you the flimsy veil with which you vainly seek to cover yourself. When you accused Dr. Anthon, *by name*, of having acted upon "a false and blighting principle," when you charged him with having been "tardy in the performance of duty plainly written"—"not only forgetful of the wants and cries of his suffering brethren, but really evincing petulant displeasure, and thus giving encouragement to every factious spirit of resistance to the holiest plans of the highest authorities of the Church;" when you told him, that "with the law which he had vowed to support and obey, frowning sternly on the one hand, and the book in which *his deficiencies are written* lying open, for every man's reading, on the other;" when you broke open his contract with his church, and taunted him about his salary, none will agree with you that you "observed the distinction between assailing injurious principles, and applying injurious epithets to personal character." Believe me, sir, whatever consolation you may falsely derive, from casual soothing expressions, accorded probably more in commiseration than sincerity, you are condemned in the deliberate opinion of every reflecting man. And yet it appears, that no feelings cherished by you, while penning these invectives, were "such as you could wish to stand free from, when the messenger, death, shall summon you to your account." I can only reply, with the fervent supplication, may no kindred feelings possess *me*, when he calls me to mine!

But I forbear to pursue the subject further. Let me part from you with a single word of advice. It is true, if you *be* a minister of the Gospel, I reverse the usual order, in counselling the pulpit from the pew. But there are exceptions to all general rules, and your case presents one of them. Let me beseech you, as you value the cause to which you are pledged, not hereafter to suffer the promptings of that temper, which you dignify as "the earnestness that belongs to you," to lead you into such ungenerous and passionate remarks as you have applied to an unoffending brother. My intercourse with the world has taught me, that any clergyman who hopes to aid the holy objects which claim his efforts, must not only teach the pure, mild and beneficent doctrines of our faith, but show an example, in his daily conduct, of their influence. The tree is said to be known by its fruits: and one glaring difference between practice and precept, overbalances the weight of a hundred homilies. Reflect seriously, on the error you have committed, and on the means, as far as they are in your power, of redeeming it. Go to the estimable brother that you assailed; confess the wrong you have done him; ask his Christian forgiveness; and strive to err no more!

A LAYMAN.

GENERAL THEOLOGICAL SEMINARY.

New York, April 26, 1842.

Rev. and Dear Sir,—

May I ask the publication in the Churchman of the following corrected list of the Trustees of the Seminary?

To the Rev. Secretary of the General Convention—to the Rev. Chairman of the "Committee on the State of the General Theological Seminary"—and to the Rev. Secretary of the Convention of New Jersey, I beg to present my acknowledgment of the kind assistance through which I have been enabled to furnish this correction.

I am, Rev. and dear Sir, yours, &c.,

EDWARD Y. HIGBEE,

Secretary of the Board of Trustees.

To the Editor of the Churchman.

Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States. 1842.

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Massachusetts—Rev. Theodore Edson, Rev. Edward Ballard, Rev. Alfred L. Baury, Rev. John L. Watson, Rev. Charles Mason, Rev. Samuel Fuller, Jr.; Messrs. Edward A. Newton, Lester Filley.

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Maryland—Rev. William E. Wyatt, D. D., Rev. John Johns, D. D., Rev. John P. K. Henshaw, D. D., Rev. Joseph Spencer, D. D., Rev. John Wiley; Messrs. N. Brice, Ezekiel F. Chambers, John B. Eccleston, Francis S. Key.

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Florida—Walker Anderson.

Michigan—Rev. John O'Brien.

For the Churchman.

Mr. Editor,—The number of your excellent paper in which I now ask a small corner, will be the last one issued before the *third of May*, the day fixed by our Education and Missionary Society to ascertain whether the diocese will compel them to blast the hopes of some of the most interesting and praiseworthy parishes, and deprive them of divine ministrations; and to withhold from some of the best of our clergy the stipend on which so much of their personal and domestic comfort depends. For small as that stipend may appear to many who, in easier worldly circumstances, coldly repel the plea of their Church and their bishop in behalf of these brethren; it nevertheless is of essential importance to them. Is there the true-hearted Churchman who has not yet contributed to this interesting object? Let him send his gift to the treasurer at once. It may be in time to prevent the dreaded alternative. Many a blessing will rest upon him for it.

ST. MATTHEW 7: 12.

THE CHURCHMAN.

SATURDAY, APRIL 30, 1842.

EDUCATION AND MISSIONARY SOCIETY.

We have always felt an unconquerable repugnance to debar any man of the opportunity to state his own grievances or advocate his own cause or sentiments in his own way, and for this reason have often admitted articles into our columns which we could by no means approve, and have never rejected any except for the most stringent reasons, and such as we supposed would abundantly justify a rejection in the judgment of every candid and intelligent mind.

On this ground, when a society responsible to the Convention of the diocese, and with the bishop of the diocese at its head, made an official statement of facts in our paper, although a rigid construction of duty would have obliged us exclusively to sustain the Society, and to shut out every communication which assailed its proceedings, we yet did not hesitate to open our columns to the rector of St. Mark's, and others who followed on the same side, in order that no man might have even a semblance of reason to complain that injustice was done him.

The opposite or exclusive course would be more quiet, more dignified, and more rigidly consistent with sound Church principles, but is liable to perpetual misconstruction and imputations which one is not always willing to bear. The open course which we have adopted is more congenial to free and generous minds, and the discussion which it involves generally serves to develop the true grounds of the matter in dispute, to diffuse information and stimulate the interest which is felt in the concerns of the Church; and is attended, we believe, with no disadvantage except that it is apt to ruffle the tempers of those who take the wrong side.

When the argument is exhausted, the discussion dies; and on this ground we suppose the present controversy is terminated: for as Dr. Anthon, who has originated it, does not choose to avow himself responsible for its continuance in his behalf, we are confident that "Brother Rector," whose signature can hardly be considered anonymous, will not waste a drop of ink on the pert volubility of "A Layman."

Presuming that the discussion is ended, and acknowledging our obligations to the defenders of the Society, and especially to "Hobart" and "Brother Rector," for their able contributions, we now claim the same privilege which we have accorded to others, and proceed to make a brief statement of the facts in the case, and to offer our opinion respecting them.

The last Annual Convention of the diocese adopted a resolution *recommending* a *special* collection (in addition to the ordinary annual collections required by canon) to be made immediately in every parish, to relieve the Education and Missionary Society of its embarrassment; and requested the bishop to communicate the same to the clergy in a Pastoral Letter, which was accordingly done. After the lapse of a few months, it is found that some rectors have complied with the recommendation, and that others have failed to comply with it. The wants of the Society are urgent, and the danger of its being compelled to withhold the stipends of the missionaries is imminent. In this emergency the Society makes a public statement of the FACT, that certain parishes have complied, and that others have failed to comply, with the recommendation of the Convention; that as respects the recommendation, some clergymen have been observant of it, and others delinquent.

This is the simple state of the facts. The Society has not erected itself into a judge or censor: it has dealt no blame, expressed no opinion, respecting the conduct or motives of any rector: if a rector had failed to comply with the resolution, the natural presumption in our mind would have been, that he had some cogent reason to justify his delinquency: but on this point the Society says nothing: it merely states the fact, that a certain number of parishes had been delinquent. And that the word *delinquent* in particular, as used by the Society, cannot be understood to impute blame, is apparent from the fact that it is applied to *the parishes*, while the duty implied in the recommendation is, by the resolution of the Convention, devolved on *the clergy*.

Now, that a Society of the diocese responsible to the Convention, and with the bishop at its head, should gravely have its *right* questioned to publish an undoubted matter of fact; and that the publication should be regarded as a fitting occasion to call a meeting which should adopt and proclaim to the world a spirited preamble, and a series of resolutions declarative of its *rights*, and protesting against "an assumption of power," is, we should think, a circumstance which every serious minded Churchman would deeply regret. If such meeting, with its preamble and resolutions, had been a political movement, and enacted in a schoolhouse west of the Alleghanies, it had been simply ridiculous; but happening as it has in the Church, and in one of the largest and most respectable congregations of our city, it does seem to us to furnish a theme of mournful and humiliating reflection. It is in vain, we fear, for the clergy to inculcate lessons of harmony, order, and devotion, to the Church and her institutions, when a responsible Society of the Church, with the bishop at its head, is arraigned before the public for an infringement of rights, and "an assumption of power," for the performance of an act which might have been done with impunity by any man, woman, or child in the country. If such occasions are seized on for inflammatory appeals to excite an exasperated sense of invaded rights, the slavery of the people in Constantinople or Papal Rome will be perfect freedom compared with the bondage of our bishops and such of our clergy and laity as may devote their time and talents to the management of the charitable institutions of the Church.

The question mooted by "Another Rector" strikes us as irrelevant to the case in hand. The resolution which was adopted at the last Convention, and the neglect of which has led to the present discussion, recommends *the clergy* to make collections for the Society; or in other words, to propose its wants to the charitable consideration of their parishes, and to receive their freewill offerings in its behalf. The objections of "Another Rector" are to the authority of the Convention to require contributions of the people by canonical enactments. The two things are quite distinct; and though from its irrelevancy to the point at issue, we might here pass over the latter in silence, yet to allay the fears of some of our friends, we may remark in passing, that as the authority of the Convention is one of a purely moral or spiritual sort, and involves no sort of coercive or compulsory power, all who choose may disobey its requirements with perfect impunity as respects their persons and property, and all things pertaining to their physical safety and carnal comfort.

Happily there is that liberal feeling among our people, that honest pride in the character of their respective congregations, that zealous desire to sustain the institutions of the Church, that *they* feel hurt, chagrined, and wronged, when the rectors themselves do not give them the opportunity to show their liberality in behalf of those objects which the Convention thinks most worthy of encouragement. This, we take it, is the chief spring of all the sensitiveness which is felt on the subject. The laity prefer and wish to contribute to *those specific* objects which the Convention recommends, and they feel that injustice is done them when the rector deprives them of the opportunity. And though we do not say that anything of this kind has happened in the case of St. Mark's, and are very sure that Dr. Anthon is one of the last men in the world to accomplish any end by indirect means, yet it may naturally happen that a rector, seeing or anticipating such a feeling in his parish, would hasten, without any distinct consciousness of his motives, to avert displeasure from himself by seeking to transfer it to others to whom it does not fairly belong.

THE CHURCH IN ENGLAND.

There have been of late several valuable, *very* valuable, pamphlets published in England, some of which ought to be, and must be, reprinted in our country. Mr. Perceval's letter to Dr. Arnold is, for its size, the most luminous explanation and defence of the doctrine of the Christian Priesthood, that we ever read. The substance of this, and the whole of the very discreet letter of the same author to the Bishop of Chester, on Justification, we can make room for in our columns. Mr. Dodsworth's letter to Mr. Sibthorpe, "Why have you become a Romanist?" for a copy of which we are indebted to a lady of this city, we can also insert. But others are quite too large for our paper, as, for instance, Dr. Pusey's letter to the Archbishop of Canterbury, and his letter to Dr. Jelf on Tract No. XC. An American edition of these would be of incalculable service to the Church. The letter to Dr. Jelf, in particular, is no ephemeral affair, but a work which would find its way into the libraries of all sound Churchmen, and command a steady sale. It is too late now for men to call themselves High Churchmen and yet speak reproachfully of the labors of such men as Dr. Pusey and Mr. Newman. Some of the bishops who have taken ground against them must have seen before this time that they have put themselves in a false position; and the truth is becoming more and more apparent, that nothing but the low state of theological learning could have occasioned the outcry which has of late been raised against the most able and devoted defenders of the Catholic Faith, since the days of Andrews and Hammond, and other great lights of the Anglican Church.

The following extract of Dr. Pusey's letter to the Archbishop of Canterbury will be read with pleasure, though it will give the reader but a feeble idea of the whole:

"Two schemes of doctrine, the Genevan and the Catholic, are, probably for the last time, struggling within our Church; the contest which has been carried on ever since the Reformation, between the Church and those who are parted from her, has now been permitted to be transferred to the Church herself; on the issue hangs the destiny of our Church; if the human frailty or impatience precipitates not that issue, all will be well, and it will have a peaceful close; yet a decisive issue it must have; the one must in time absorb the other, or, to speak more plainly, the Catholic, as the full truth of GOD, must, unless it be violently cast out in time, leaven and absorb into itself whatever is partial and defective; as it has already very extensively. I do not wish to call the attention of your grace, or any other of your grace's brethren, to any defects on the other side. But if everything is said on the side of supposed excess, nothing of defect; if they are blamed who interpret our eucharistic service in its fullest sense, by the liturgies from which it is derived, they are not blamed who explain away it or our baptismal service by the Zuinglian school, or even omit baptismal prayers whose plain meaning condemns their system; if they are censured who fill up inadequate statements in our articles by the teaching of the Church Catholic; they uncensured who pare down the meaning of our liturgy; they censured who bring up the meaning of our articles when indefinite to our liturgy; they uncensured, who bring down the definite meaning of our liturgy to the lowest interpretation which can be affixed to the articles; must it not be thought that the sympathies of our bishops are with those who are treated thus leniently against those whom they censure? This has been already felt. In one diocese, which was becoming more tranquil, and there seemed hopes of a better mutual understanding, thanks were given in one chief place that the bishop had from that pulpit denounced our teaching as "another Gospel;" in another great city the people were instructed to look upon the teaching of a portion of the ministers of their Church as the teaching of Satan. Would that this were an insulated case!

"If this goes on, my lord, where is it to end? If our own bishops, and others encouraged by them, say to us—sore as it is to repeat, they are their own words—"Get thee hence, Satan," while those of the Roman communion pray for us and invite us, is it not sorely adding to the temptations, I say not of ourselves, but of younger men? The young are guided by their sympathies more than by their convictions; our position is altogether an unnatural one; it was never meant, nor did he who first originated the idea of our Tracts, contemplate that we should stand thus; we never wished to be leaders; he who has been forced into that unenviable eminence loved retirement and obscurity; we wished, as I said, to rouse, at a critical moment, the sense of our Church to the value of a part of her deposit which she was neglecting; our first Tracts were the short abrupt addresses of persons who, when the enemy was upon them, seize the first weapon which comes to hand and discharges it; our more elaborate ones grew under our hands, and became such almost without our own will; we formed no system, we did nothing to gather people round ourselves, we besought others (though in vain) to preach in this place on the same doctrines, that those doctrines might not be identified with us; we wished to guide people away from ourselves, and pointed them on, and have been essaying to lead them to the Ancient Church, in connection with our own; our publications of the fathers, which had the sanction of your grace, and other of your brethren, had this as its main object, to present the fulness of the Ancient system, in faith and life apart from modern statements and modern controversies; we forewent much which any of us might have desired to do, in order that the Church might be listened to, not ourselves; in whatever degree we have been made a party, it has been the act of others, not our own; we are held together not by party ties, but by our common Faith, and our common object of restoring our Church; we were formed in different ways, have retained the character impressed upon each, (which party obliterates,) and while we hold the same Catholic truths, have in some cases viewed men and actions differently; we have acted independently, one in this way, the other in that, as to each was given; we have vindicated prominently different portions of the Truth; we have adopted no characteristic practices, have revived nothing in common but the acknowledged practices of our Church. When people are compelled to leave declamation, and name our peculiar tenets, they can find which they can distinguish from those of our chief divines; we have no title except one given in reproach by our opponents, and which is not unfrequently applied to your lordship's body, as well as to ourselves, whenever your acts bring out the character of the Church more than they approve of, who so designated us. We wish to be merged in our Church, to be nothing but what is of all the highest ministers and servants of our GOD in her, "repairers of the breach, restorers of the paths to dwell in." But if we are thus singled out from the rest of our LORD's flock, as diseased and tainted sheep, who must be kept separate from the rest lest we corrupt them; if a mask is thus set upon us, and we are disowned, things cannot abide thus. For us, we are elder: it might be easy to retire from the weary strife if it should be ever necessary, into lay communion, or seek some other branch of our Church which would receive us; but for the young, whose feelings are not bound up with their Church by the habits and mercies of many years, and to whom laboring in her service has not become a second nature, an element in our existence, their sympathies will have vent; and if they find themselves regarded as outcasts from their Church—to a Church they must belong, and they will seek Rome.

"And yet, my lord, this would be very miserable; they for whom I speak are not (as I have reason to think has been represented to one of your lordships) unsubdued, wilful young men, who, at the first check which they receive from authority, are ready to fly off; it is not they who threaten secession, it is we who venture earnestly to state to your lordships a secession with which they and we would be alike threatened. Among those in whose minds serious misgivings have been raised, are not merely what would be ordinarily called "young men;" there are, one may say, some of the flower of the English Church; persons whose sense of dutifulness binds them to her, who would, to use the language of one of them, "feel it to be of course their duty to abide in her as long as they could." What we fear is not generally a momentary ebullition, but rather lest the thought of seceding from our Church should gradually become familiar to people's minds, and a series of shocks loosen their hold until at last they drop off, almost of themselves, from some cause which in itself seems wholly inadequate, because their grasp had been gradually relaxed before. What we fear is, lest a deep despondency about ourselves and our Church come over people's minds, and they abandon her as thinking her case hopeless; or lest individuals who are removed from the sobering influence of this ancient home of the Church, should become fretted and impatient at these unsympathising condemnations, and the continued harassing of the unseemly strife now carried on under the shelter of your lordships' names; and losing patience, should lose also the guidance vouchsafed to the patient."

BISHOPRIC AT JERUSALEM.

Some documents respecting it—too long delayed—will be found on our last page. In the course of his letter to the Archbishop of Canterbury, and while writing before the measure was matured, Dr. Pusey states at length the grounds of apprehension which Catholic Churchmen might naturally feel in regard to its probable results. But from the latter part of his letter, written after the publication of the official account, we infer that the measure was finally presented in a much more acceptable light than was anticipated. In particular, the ground is distinctly taken that Lutherans are to be admitted into communion with the bishop as *individuals*, and not in the way of union or confederation, as Churches.

"I had ventured to write thus much to your grace, before the official account of the English Bishopric at Jerusalem was published, and I retain it the rather, as containing a general statement of the views of others and myself, without any reference to the specific statement of your grace.

"It is with satisfaction that I find the principles of non-interference with the orthodox Greek Church are distinctly recognized, all proselyting strictly forbidden, the desire of ultimate union expressed, "healing of schisms" set forth as an object, as "longing for a renewal of the ancient affection," and this with "ancient and Apostolic Churches," and consequently not with the heretical bodies. Your grace also contemplates the exhibition of "the spectacle of a (one) Church freed from the errors (of the heretical bodies) and imperfections (of "the ancient Churches of the East,") and holding a pure faith "in the unity of the Spirit and in the bond of peace;" your grace speaks of subjects of His Majesty the King of Prussia, joining themselves to *the* Church so formed at Jerusalem," of "presenting to the observation" of the ancient Churches of the East "the pattern of a Church essentially scriptural in doctrine, and apostolical in practice."

"The object then which your grace seems to have at heart is the exhibition of the one English branch of the Church Catholic; and to this I conclude that your grace hopes that the Prussian congregations will, if indulged in the use of their own services for a while, gradually assimilate themselves and become one with it. I own I cannot myself be sanguine about the effects of the exhibition of our English Church, until she realizes in practice what your grace in theory describes and longs that she may be. Amid her notorious neglect of fasting, the infrequency of her communions, and the neglect of her daily service, I fear she will little impress upon the Ancient Churches of the East "her adherence to the 'Apostolic practice,'" when, in the Holy City, they "held fast of the Apostles' fellowship," and to breaking of bread, and to prayer—continuing daily with one accord in the temple. I fear, until she become other than for some time she has been, she can be no spectacle of a Church "holding the faith in the unity of the Spirit and in the bond of peace;" at least although one trusts that there is vivid life, unity and peace seem the last characteristics one should have selected for our Church at home.

"Still less, I own, can I see—even if your grace were advised, or it were lawful, to free the bishop from those obligations by which he is at present bound—how the picture of an united Church could be presented by an English and Lutheran congregation, of which the one holds "One Holy Catholic Church, throughout all the world," knit together by its bishops, as "joints and bands," under its one Head, CHRIST, and joined on by unbroken succession to the apostles; the other, an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves, and modified by the civil power: of which the one holds confirmation to be the act of the bishop, the other deems such unnecessary, but accepts it for its younger members: the one holds ordination to be derived from the apostles, the other that presbyters, uncommissioned, may confer it, and that those on whom it has been so conferred, may consecrate the holy eucharist: the one recites the creed of Nicea, the other has laid it aside: in the one ancient prayer, the inspired Psalms, and hearing GOD's Word, are the chief part of their weekly service; in the other, uninspired hymns and preaching, with prayer extempore; the one kneel in prayer, the other not even in the holy eucharist; with the one the LORD's day is a Holy Day, with the other a holiday; the one receives "the Faith" as "once for all delivered to the saints," the other as susceptible of subsequent correction and development: the one rests her authority, and the very titles of her existence, on being an Ancient Church: the other boasts itself modern; the one not founded by man, but descended of that founded on the Day of Pentecost: the other dating itself truly from Luther, and claiming to be the parent of all, not in outward communion with the great Eastern and Western branches, and so of our own Church, by whom it was originally converted; the one recognizes and has been recognized by the Ancient Church of the East, the other rejects her and is anathematized by her. Still less is there any hope, that by receiving ministers ordained by our bishop, they express any wish to be received into our Church, or become one with her. On the contrary, the divergence must be still greater, since they in whom these discordant elements are found, are each anxious to develope its own peculiar character.

"Your grace expresses the hope that this bishopric may lead the way to an essential unity of discipline as well as doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe, i. e., that they will be one Church, through the absorption of the Lutherans into our Church, and the reception, on their part, of all those things for lack of which they are at present 'imperfect.' Their view is wholly different; they look to this same event, only as an aggrandizement of their own body, as "securing to the Evangelical Church of the German nation,"—not as less perfectly constituted, "but as the mother of all evangelical confessions, rights commensurate to its greatness, beside the Latin and Greek Churches;" they look to it as an occasion for developing the German Evangelical Church according to "the confession, and with the use of the liturgy, of that Church;" and not only so, but they look upon the diversities of Christian worship as immutable, inalienable; such diversities among Protestant bodies, belong to the very principle of unity, and one looked upon as upheld by our blessed LORD Himself. "The diversities," it is said, "of Christian worship, according to tongues and races, and according to the peculiarities and historical development of each nation—that is to say, in the Evangelical Church are upheld by a higher unity—the LORD of the Church Himself."

"With these respective principles and aims, I see not any hope that the Lutheran emigrants will ever become true members of our Church, or that this outward union of bodies of them under a bishop of our succession can do other than add one fresh element to our present confusions at home, give another subject of disquiet to those ill at ease, when what we so much need is rest and peace; retard the settlement of those questions among ourselves, on which our mutual misunderstandings are shaking our Church so dangerously, delay indefinitely the very objects we long for—the conversion of the Jews, and reunion with the Orthodox Church of the East.

"A happy pause, I trust, has now been given to our Church; the first step—which would in itself, I believe, (although not without anxieties,) command the sympathies of all—the consecration of a bishop to represent our ancient British Church in the city of the Holy Sepulchre, has been taken; and although the Church might naturally have looked that so solemn an act should have been done in the name of the whole Church, that if we did send a bishop to that blessed place, he might have gone with the longings and prayers of all, not have been sent with the concurrence of five or six of our bishops only; still thus far nothing has been absolutely done, which need in itself cause anxiety. Difficulties seem to have been providentially interposed to arrest things just at this point, where they may be done without any compromise of our Church, and safely, if but wisely, executed. We may look with comfort and hope to an act which again gives us an interest and a portion in the Holy Sepulchre, and unites around it representatives of the three branches of the Church Catholic. For ourselves, (in whom probably there exists a livelier interest in GOD's ancient people than in any other branch,) there is an immediate office, in gathering them into one fold, and in ministering to that other people who, amid the other manifold workings of his Providence, were directed by him to call upon us to convert them; and while, as I trust, we obtain a blessing through our labors, we shall be gathered together with the representatives of the other branches, ready in his good time—there where He was crucified for us—to sorrow together that we have rent His seamless coat, and pray Him to fulfil His own prayer for us, that we may be one, as He with the Father is one. These, my lord, are objects which will win the hearts of our whole Church: in these longings we shall all be one; these will have, we trust, no perils; and the memory of such a beginning, separate from things perilous to our Church, will, when GOD shall be pleased to ripen it, consecrate in the hearts of all, the recollection of your grace's episcopate."

AMALGAMATION SOCIETIES.—See the letter of the Bishop of Salisbury on our first page.

THE BRITISH CRITIC for April seems, from slight inspection, to be a number of unusual ability, even for that most able of all theological journals.

☞ Mr. Sparks has just published a second edition of Plain Sermons, and Hay on Infant Baptism.

The last Southern Churchman contains a very gratifying account of the Rt. Rev. Bishop Whittingham's visit to Queen Ann Parish, Maryland, in Easter week, in which he held confirmation, and consecrated the *Chapel of the Holy Trinity.*

There were present, the following clergy: Rev. Dr. Henshaw, of St. Peter's, Baltimore; Rev. Mr. Chesley, West River, Anne Arundel; Rev. Mr. Goldsborough, of All Hallows; Rev. Mr. Aisquith, of Severn Church; Rev. Mr. Pinckney, of Bladensburgh; Rev. Mr. Kerr, of St. Paul's, Nottingham; Rev. Mr. Trapnell, of Marlborough; and the Rev. Mr. Johnson, of Va. The right rev. bishop, habited in his Episcopal robes, and all the clergy in their gowns, formed a procession at the rectory, and at 11 o'clock, moved to the chapel, and were received by the churchwardens and vestrymen at the entrance of the aisle. The instrument of donation was then read by the rector, the Rev. Geo. L. Machenheimer, and the sentence of consecration, by the Rev. Dr. Henshaw. Morning prayer was offered by the Rev. Mr. Pinckney, and the lessons read by the Rev. Mr. Chesley. The bishop performing the other services appointed for the ceremony of consecration.

DEATH OF REV. DR. MORSS.—The Newburyport Herald of the 26th inst. says: "We are pained to hear that the Rev. Dr. Morss, rector of St. Paul's Church, who has been sick several days, died this morning."

CITY MISSION IN BOSTON.

A meeting was held on the 14th inst., in the chapel of of St. Paul's Church, Boston, to devise measures for the erection of a City Mission Chapel.

TO CORRESPONDENTS.

Several communications are received, but being without signatures, cannot be particularly acknowledged.

"Ravenscroft," "Another Layman," and "A Layman of *this Diocese*," will, we hope, appreciate the motives which induced us to withhold their caustic articles in defence of the late measure of the Education and Missionary Society.

As "H." is on the opposite side, it would be but fair, we think, that he also should consent to withdraw his article.

INTELLIGENCE.

EASTERN DIOCESE.

The Rev. John P. Robinson has resigned the rectorship of St. Michael's Church, Marblehead, and received a unanimous call from the wardens and vestry of Christ Church, Quincy, and will immediately enter upon the duties of the rectorship of that parish.

Ordination.—On Sunday the 7th inst., in St. Anne's Church, Lowell, Bishop Griswold admitted to the holy order of deacons, Mr. William D. Wilson. The bishop preached the sermon, and administered the communion. The Rev. Mr. Wilson will immediately enter upon the duties of minister of the church in Drewsville, N. H.

The Rev. Edward W. Peet, who has had charge of Grace Church, Providence, through the season of Lent has accepted a unanimous invitation from the wardens and vestry to continue in the discharge of his duties as minister of the parish.—*Christian Witness.*

DIOCESE OF PENNSYLVANIA.

On Sunday last, 10th inst., in the morning, Bishop Onderdonk confirmed fifteen persons in Gloria Dei (Swedes') Church, Southwark; and in the evening, nine persons in Advent Church, Northern Liberties.

The Rev. Edward Y. Buchanan, requests that all letters and papers intended for him, be addressed hereafter to "Paradise Post office, Lancaster county, Penn."

Mr. John Hall, a candidate for holy orders in this diocese, is requested to inform Bishop H. U. Onderdonk of his place of residence.—*Banner of the Cross.*

The Rev. Joseph M. Brown has taken letters of dismission from this diocese to that of New Jersey.—*Ib.*

The Rev. George Mintzer has resigned the rectorship of St. Andrew's Church, West Vincent, and St. Mark's Church, Honey Brook,

Chester county, and has accepted the rectorship of St. James' Church, Perkiomen, Montgomery county. He wishes all letters and papers intended for him to be directed to the Trappe Post office, Montgomery county, Pennsylvania. —*Episcopal Recorder.*

Standing Committee of the Diocese of Pennsylvania.

At a meeting of the Standing Committee, on the 1st of March, Augustus B. Tirrard was recommended as a candidate for orders; and at a meeting on the 7th inst., William R. Fisher was recommended as a candidate for orders; and Lemuel Hazlehurst, Jr., and Joshua Weaver, were recommended for deacons' orders. B. DORR, Secretary.

Philadelphia, April 7th, 1842.—Ib.

On Sunday last, 17th inst., in the morning, Bishop Onderdonk confirmed seventy persons in St. Philip's Church, Spring Garden; and in the afternoon, forty-four persons in St. Thomas' (African) Church.

The Nestorian Bishop, Mar Yohanna, passed through our city last week, on his way to the South.

On Sunday, 13th ult., in Christ Church, Lexington, Ky., Bishop Smith confirmed thirty-four persons. About a hundred individuals afterwards partook of the holy communion.

DIOCESE OF INDIANA.

Confirmation in St. Paul's Church, New Albany.—Right Rev. Bishop Kemper confirmed twenty-two persons in this church on Wednesday evening, the 6th inst.,—a spectacle of unusual interest in our small parishes. We have been indeed greatly blessed of the LORD, of late. Throughout the town numbers have been awakened, and several of the churches have had large additions. Our Church, without any new measures, has reaped some valuable fruit. On my return from New Orleans, where I went for the benefit of our health with my family, I found the season of Lent indeed well observed by the churches of all denominations, and an urgent call from the people for frequent services. They were kept up sometimes twice a day for two weeks, including Passion week, and my heart has been cheered by the tokens of the divine blessing. On one occasion I baptized eleven adults, on another three, on another one, making fifteen within two weeks. Assisted several times by the Bishop of Kentucky, and Rev. Messrs. Jackson and Page together, I was enabled to meet my engagements; and when the good missionary bishop, ever ready, came among us, I had the satisfaction of presenting him as many candidates for confirmation, ready and willing to ratify the baptismal vows, as could possibly kneel around our little chancel. The evening after the confirmation I baptized ten children, making twenty-five baptisms in a few weeks, among which were three heads of families and seven individuals in one family. The church here is indeed much strengthened, and I have good hope that all whom I have presented for the ordinance which is so solemn a profession of vital piety, are indeed and in truth the children of GOD by faith in CHRIST JESUS.

Yours, in CHRIST, J. B. B.

WESTERN NEW YORK.

The Rev. Stephen McHugh having resigned the rectorship of St. Paul's Church, Holland Patent, and relinquished his charge of Hobart Hall, has accepted the appointment of Principal of the De Lancey Institute, recently established at Hampton, Oneida county. Being about removing to the latter place, he requests that all letters and papers intended for him may be addressed accordingly.—*Gospel Messenger.*

BISHOP DE LANCEY'S VISITATION.—Bishop De Lancey preached twice in St. Paul's Church, Waterloo, on Sunday, the 17th, and confirmed three persons. In the morning, prayers were read by the Rev. Mr. Wheeler, the minister of the parish, and in the afternoon, by the Rev. Mr. Ackly, of Seneca Falls.

On Monday, 18th, the bishop consecrated a new and neatly built church edifice at Clyde. Prayers were read by the Rev. Mr. Cook, of Lyons, assisted by the Rev. Mr. Ackly, who read the lessons. The request to consecrate was read by the Rev. Dr. Judd, of Ithaca, and the sentence of consecration by the Rev. Mr. Corson, the missionary of the station. A very excellent example has been set to feeble congregations, by the erection of this small but very neat and pretty edifice—free from debt—capable of accommodating from 150 to 200 people at a cost of about $1000. It has a vestry room in the rear, and a small but handsome tower in front, and is, in addition to its moral and spiritual benefits, an ornament also to the village. The zealous Churchmen of Clyde may well be congratulated on this result of their persevering efforts to provide for themselves a house of prayer. May it prove to them and all who shall worship in it "none other but the house of GOD and the gate of heaven."

On Tuesday, the 19th, the bishop visited Grace Church, Lyons, where he preached and confirmed seventeen persons, and administered the holy communion. Prayers were read by the Rev. Mr. Corson, of Clyde. The Rev. Mr. Cook, the rector, assisted in the communion and read the confirmation preface. The Rev. Mr. Clarke, of Sodus, also was present.—*Ib.*

From the Western Episcopal Observer.

DIOCESE OF OHIO.

Bishop McIlvaine confirmed in Trinity Church, Columbus, March 26th, 19; in St. Paul's, Steubenville, March 26th, 16; in St. John's, Springfield, March 28th, 7; in St. James', Cross Creek, March 29th, 14; in St. James', Zanesville, April 2d, 12.

The new church at Cross Creek, erected in place of the oldest Episcopal Church of the diocese, was consecrated at the late visitation. The bishop, assisted by the rector, (Mr. Gray,) and the Rev. Messrs. Morse and Wheeler. The old church has been moved and converted into a comfortable parsonage.

Bishop McIlvaine's Visitation.—Bishop M'Ilvaine having recently visited the parishes at Columbus, East Liverpool, Steubenville, Springfield, Cross Creek, St. Clairsville, and Zanesville, will prosecute his next visitations in the following order, viz: Sunday, April 10th, at Utica; Saturday, 16th, ordination at Granville; Sunday, 17th, Newark; Wednesday, 20th, A. M., Marietta; Friday, 22d, A. M., Racoon, Gallia co.; Sunday, 24th Portsmouth; Sunday, May 1, and days before and after, Cincinnati; Sunday, 8th, Circleville; Tuesday, 17th, A. M., Wooster; Wednesday, 18th, P. M., Medina; Thursday, 19th, A. M., Grafton; Thursday, 19th, P. M., Liverpool; Friday, 20th, A. M., Columbia; Friday, 20th, P. M., Strongville; Sunday, 22d, A. M., Cleveland; Sunday, 22d, P. M., Ohio City; Tuesday, 24th, A. M., Dover; Wednesday, 25th, P. M., Boston; Friday, 27th, A. M., Franklin; Saturday, 28th, A. M., Akron; Sunday, 29th, Cuyahoga Falls; Tuesday, 31st, A. M., Massillon.

The Rev. Edward Lounsbery having removed to Cincinnati, O., requests that his letters and papers be directed to that city.

FOREIGN.

TURKEY AND SYRIA.

The Augsburg Gazette of the 14th inst., publishes accounts from Constantinople of the 23d ult., in which it is stated that Sir Stratford Canning was displeased with the reception given to the Protestant Bishop of Jerusalem by Tayar Pasha, the Governor. He had addressed a formal complaint on the subject to the Divan, and insisted on the immediate recognition of the bishop by the Sultan. The prelate had declined accepting the offer of an apartment in Tayar Pasha's palace, in consequence of that functionary affecting to treat him as a mere English traveller, and refusing to recognize him in his Episcopal character. The *Augsburg Gazette* of the 15th inst. contains another letter from Constantinople of the 23d ult., mentioning that the whole of Lebanon was in insurrection; adding the following postscript, written at 11 o'clock, P. M.:—"Several of the embassies contradict the news from Syria; but the Ambassador of England offers no opinion on the subject. It appears certain, however, that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a sermon. The Mussulmans remained neutral on the occasion. The Druses have plundered a Maronite village near St. Jean D'Acre."—*Church Intelligencer.*

AUSTRALIA.—*Popery.*—It appears that the Legislative Council of this colony dreading the dominion of popery from the extensive emigration of Irish papists, have come to a resolution that not more than one third of those who are imported into that colony shall be Irishmen. This has roused the ire of the papists, who held a meeting and delivered speeches fully confirming the worst fears of the Council, that if the papists had the upper hand they would allow of no toleration whatever to any body else. The Right Rev. Dr. Broughton, the Lord Bishop of Australia, of course came in for a full share of the scurrilous abuse of the Italian sectaries, who had even the impudence to put a clause into their intolerant memorial to the Queen, requesting her majesty to exclude his lordship from the Legislative Council. This part of the memorial was, however, afterwards expunged as too impudent even for these outrageous sectaries, whose speeches betray the old fire and faggot spirit of popery. These people are in hopes of obtaining for Australia a Colonial Parliament into which they may crowd their own tools, and wherein they may carry out their intolerant designs, as they have already done in the wretched colony of Newfoundland—wretched through its colonial Parliament, which is under the control of the popish faction. Newfoundland wants a Parliament just as much as a toad wants a side pocket. And Australia is in similar need.—*Ib.*

DEATH OF THE VENERABLE ARCHDEACON SINGLETON.—It is our painful duty to announce the decease of the Venerable Dr. Singleton, Archdeacon of Northumberland, and Canon of Worcester Cathedral. His decease was awfully sudden, and took place on Sunday, March 13, at Alnwick Castle, the seat of the Duke of Northumberland, whose chaplain he was, and where he had been for some time on a visit. Though he had been suffering much from indisposition during the winter, yet no serious apprehensions of danger were entertained; indeed his health was supposed to be improving; when, having retired to his own chamber, previous to reading the evening prayers, on Sunday last, he was found lifeless on the floor by the servant who entered a short time afterwards. The cause of his death is supposed to have been water on the chest; and his age, as nearly as we can ascertain it, must have been about 58 years. By the noble family in whose residence much of his time was passed, and his life ultimately closed, he was both beloved and valued; and the friendship with which the Duke regarded him, which began at Eton, was never interrupted: in that circle therefore he will be much lamented; nor in that circle alone. The general urbanity of his manners, and many other estimable qualities, will equally make him regretted, not only by his brethren in the Chapter and his numerous friends, but also by all to whom he was known—and he was known to almost all in this city and neighborhood. The vacancy thus occasioned in the number of canons in our Cathedral will not be filled up.—*Worcester Journal.*

WINDSOR, GOOD FRIDAY.—The Queen and Prince Albert attended divine service this morning in St. George's Chapel Royal. The royal suite included the Countess of Charlemont, Lady Caroline Cocks, Hon. Sarah Mary Cavendish, Hon. Mrs. Anson, Viscount Hawarden, Hon. C. A. Murray, Major General Sir Frederick Stovin, Mr. George E. Anson, Colonel Buckley, Major General Sir E. Bowater, and Dr. Prætorius. The Rev. C. W. Knyvett read the first part of the service, and Rev. W. Canning and the Rev. Dr. Keate officiated at the altar. The latter Rev. gentleman preached the sermon, taking his text from the 14th and 15th verses of the Gospel according to St. John, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." After the sermon the sacrament was administered to her Majesty and Prince Albert, with the royal suite, and also to numerous communicants, by the Rev. Dr. Keate and the Rev. W. Canning, assisted by the Rev. C. W. Knyvett.

PASTORAL AID SOCIETY.—On Good Friday, sermons in aid of the funds of this society were preached at St. Sepulchre's, St. Anne's, Blackfriars, and other churches in the metropolis. The income of the society has increased during the last year. The income of the preceding year, ending March 31, 1840, was £16,176 6s. 10d.; the income of the past year, ending March 31, 1841, was £19,665 16s. 5d., being an increase on that of the preceding year of £3489 9s. 7d. The actual expenditure, however, of the society during the past year has been £21,769 13s. 8d., whilst the income has only been £19,665 16s. 5d. In addition to the actual expenditure, the society is pledged to the extent of £5765 for grants not at present in operation, but many of which may be expected very shortly to be in force. In consequence of the above mentioned excess of the liabilities of the income of the society over its income, the committee felt that they could not comply with the fresh applications which, from week to week, were urged upon them, and accordingly they were compelled to resolve, that in the present state of the society's funds it became expedient to inform the applicants for aid that they could receive no assistance until an earnest appeal had been made to the Christian public for contributions towards the support of the society.

☞ The Standing Committee of the Diocese of Virginia, will meet in Alexandria, on Wednesday, the 10th of May, at 10 o'clock, A. M. Candidates for orders, whether deacons or priests, who contemplate receiving ordination at the Convention, are desired to forward their testimonials to the President pro tem, as early as practicable. By order, E. R. LIPPETT, *Secretary.*

DIED,

On Friday morning, April 15, George Griswold, aged 12 years, son of the Right Rev. Bishop Griswold.

On Monday evening, 18th inst., in the 81st year of her age, Jane Pray, widow of the late Capt. John Pray.

CALENDAR.

MAY.

1. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles.
2. } 3. } Rogation days. 4. }
5. THE ASCENSION of our Lord Jesus Christ.
8. Sunday after Ascension Day.
15. WHITSUNDAY.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18. } 20. } Ember days. 21. }
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fourth Sunday after Easter, April 24, instituted the Rev. Caleb Clapp into the Rectorship of the Church of the Nativity. Morning Prayer was read by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, King's County; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Mr. Joseph F. Lippitt, Senior Warden; and the Sermon preached by the Bishop.

City of Brooklyn. In the afternoon, confirmed 8 in St. Mary's Church.

This was the last of the Annual Confirmations for the cities of New York and Brooklyn. They have been held in 12 churches, and 655 persons have been confirmed.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., Christ Church, *Troy;* 4 P. M., Waterford, *Saratoga county.* Tuesday, 10, Fort Edward, *Washington county.* 11, Sandy Hill. 12, Glens Falls, *Warren county.* Saturday, 14, Granville, *Washington county.*

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., St. Peter's Church, *Albany;* 4 P. M., Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

NOTICES.

EDUCATION AND MISSIONARY SOCIETY.

An adjourned meeting of the Board of Managers will be held at the Sunday schoolroom of St. John's Chapel, on Tuesday evening next, the 3d of May, at half past 7 o'clock.

April 30, 1842. G. G. VAN WAGENEN, Sec.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Eleventh Anniversary meeting of this Society will be held on Sunday evening next, the 1st of May, at half past 7 o'clock, at St. Thomas' Church.

The annual report of the Board of Managers will be read, and several addresses made. Should the weather be unfavorable, the meeting will be postponed to the Sunday following. April 30, 1842.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, will meet on Wednesday, the 18th day of May next, in the town of Staunton, Augusta county.

By order of the Bishop.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Rev Robert Washbon, missionary, Rensselaerville, $2. Rev John Hughes, missionary at Gilbertsville, $3. E D West, subscriber, $4. Wm M Benjamin, do, $2. Wm Kemble, do, $2. John Randall, do, $2. Total amount, $15.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. BUTLER, Agent, At the Depository, 20 John street.

New York, April 27, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Robert Washbon, missionary, Rensselaerville, $2. Rev F H Cuming, Ann Arbor, $1. Rev J McCarty, Christ Church, Oswego, $2 50. Rev H H Bates, St Mark's Church, Blanford, Mass, $2. Miss Edwards, New Haven, annual, $1. Total amount, $8 50

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. Butler, Agent, At the Depository, 20 John-street.

New York, April 27, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Peter's ch, Westchester, Rev William Powell, rector, special collection for Education and Missionary fund, $6. St John's ch, Ogdensburgh, Rev H R Peters, rector, for Missionary fund, $14. Christ ch, Manhasset, Rev J P F Clarke, rector, special collection for Missionary fund, $6 02. St Paul's ch, Glen Cove, Rev J P F Clarke, rector, special collection for Missionary fund, $4 73. St Paul's ch, Waddington, Rev John A Childs, special collection for Education and Missionary fund, $6 35. St John's ch, Troy, Rev Richard Cox, rector, collection for Missionary fund, $10. St John's, Yonkers, Rev Henry L Storrs, rector, special collection for Education and Missionary fund, $14 20. Total amount, $61 30.

C. N. S. ROWLAND, Treasurer,

April 27th, 1842. 55 Water-st

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 19th inst., has received the following contributions, viz.

Through Edmund Wilcox, Esq, Receiving Agent in Phil, from St James' parish, Leesburgh, Va, of which $10 is for Evansville, $45; offerings of St Peter's ch, Plymouth, Con, for Flint, $20; Christ ch, Macon, Ga, per Rev S G Bragg, rector, $10; J D W Perry, Esq, of Bristol, R I, for Michigan, $10; St Paul's ch, Camden, N J, $5; Easter offerings of St Andrew's ch, Kent, Con, $0 66; do, St John's ch, Washington, Con, $1 37; do, Christ ch, Roxbury, Con—all per Rev G L Foote, rector. Christ ch, Guilford, Con, by a lady, $1; weekly offerings of St George's ch, Fredericksburg, Va, $7; St Thomas' ch, Baltimore, collection, per Rev C C Austin, rector, $40. Total, $135 63.

THOMAS N. STANFORD, Treasurer, At the store of Swords, Stanford & Co, 152 Broadway, New York.

New York, April 27, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

By the hands of H Trescott, R A, a marriage offering, from St Matthew's parish, S C, per Rev J H Fowles, $20; St Paul's ch, Radcliffborough, through Rev Stewart Hankel, 25; St Mark's ch, Clarendon, through Rev Arthur Wigfall, $105; Church of the Holy Trinity, Grahamville, through Rev E B Kellogg, $57; through Rt Rev Dr Gadsden, from St Philip's ch, Charleston, for Mardin, $5; do, for Africa, $35; do, for Texas, $40—$287. Through Phineas Capen, treasurer, Mass Board of Missions, from Missionary Association, St Paul's ch, Boston, $36; Missionary Association, St Paul's church, Stockbridge, $4 38; Christ ch, Springfield, $12—$52 38. Collection at St Paul's ch, Burlington, Vt, $35; from col'd scholars of St James' ch, Leesburg, Va, towards education of Wm A Powell, Africa, $1; Christ ch, Macon, Ga, per Rev S G Bragg, rector, one half, $10; St George's ch, Fredericksburg, Va, through Rev E C M'Guire, rector, from Church Working Society, for Rev L B Minor's station, Cape Palmas, $20, weekly offerings, $5 75, infant school of St George's ch, Greece, $4 50—$30 25. From two ladies of Ithaca, N Y, for the Greek mission, $7; collection at All Saints' ch, New York, per Rev B I Haight, rector, $77; Christ ch, Roxbury, Mass, Easter offerings, one half, $4 34; Samuel Patterson, Roxbury, $1; St Andrew's ch, Lent and Easter offerings, one half, $0 66; St John's ch, Washington, do, $1 37—$7 37. From a friend to Missions, Trumbull, Ct, through Rev D G Tomlinson, $5; from col'd congregation of St Stephen's chapel, Charleston, S C, for education of Theodore Dehon, Africa, first payment, $20; Sunday school of St Stephen's ch, Portland, Maine, for education of James Pratt, Africa, $20. Total, $553.

J. SMYTH ROGERS, Treasurer.

New York, April 27, 1842.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

W G Broadfoot, Fayetteville, N C, with remit; R S H George, Phil, 3 letters; H Marshall, Quebec, L C; Rev B Dorr, D D, Phil; Rev J A Childs, Waddington, with remit; W F Slater, Indianapolis, Ind, with remit; W C Little, Albany; P M at Cortlandville, with remit; P M at Lyons; Charles Stimpson, Boston.

Packages have been forwarded during the same period as follows:

To R S H George, Phil, per Harnden's Express; D Brunner, Baltimore, per do; Charles Stimpson, Boston, 2 packages, per do; A E Miller, Charleston, S C, per ship Southport; Rev J A Childs, Waddington, care of a Wilson, sent to Halsted, Haines & Co; W G Broadfoot, Fayetteville, N C, care J D Starr, sent to No. 146 Pearl street; Belknap & Hamersley, Hartford, Ct, per Smith's Express; Rev W C Mead, D D, care J B Starr, Norwalk, Con, per steamer Croton; Alexander Mc Farren, Detroit, Mich, 2 packages, sent to Dayton & Newman.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK, Bishop of the Diocese of New York.

New York, June 14, 1841. April 30—tf

BISHOP PEARSON ON THE CREED.

D. Appleton & Co., 200 Broadway,

WILL PUBLISH IN A FEW DAYS,

AN Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. In one handsome 8vo. volume.

D. A. & Co. are preparing for publication:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a frontispiece and twenty-three elegantly engraved portraits, forming four elegant 8vo. volumes.

An exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. volume. April 30.

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices:*

Sunday School Books, 18mo., in Paper Covers.

1500 Procrastination, or, The Evil of Delay.
500 Blind Man and Little George.
500 Bishop Hobart's Address to a Sunday School
300 I Can Do Without It.
1100 Bayard's Anniversary Book.
2000 The Caskets, or, The Palace and The Church.
700 The Sunday School Teachers.
1100 The Seeds of Greediness.
1000 [illegible]
1100 Crooked Paths.
300 Philip and His Garden.
900 Kind Father's Advice.
1100 Bee Hive Cottage.
500 The Two Families.
600 Wisdom in Youth.
500 Fear of the Lord.
1100 Rushbearing.
1100 Harvest Home.

Sunday School Books, 32mo., Paper Covers.

600 Sunday Scholars' Baptism.
400 Dialogues on The Lord's Day.
300 Bow in The Cloud.
400 The Glow Worm.
200 Anne Belle.
400 The Boat.
500 The Bird's Nest.
800 Little Tom.
200 Be Useful.
700 The Bee.
400 The Iron Cage.
300 The Raven and The Dove.

The foregoing, and other Books for children, in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each,* till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,

April 27, 1842—4t 20 John Street.

ASTORIA INSTITUTE,

FOR THE EDUCATION OF YOUNG LADIES.

REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this institution will commence on Monday, May 9th. Applications for admission to be made to the rector at the Institute.

April 30—2t

TO LET—PEWS IN ST. PAUL'S CHAPEL.

TWO Pews, one in the north and one in the south gallery of St. Paul's Chapel. Inquire at this office.

April 30.

NEWMAN'S PAROCHIAL SERMONS.

A few copies just received, of

PAROCHIAL Sermons by John Henry Newman, B. D., of Oriel College, Oxford, in 6 vols. 8vo.

Sermons by the Rt. Rev. Bishop Sanderson, a new edition, in 2 vols. 8vo.

Ninety-six Sermons by the Rt. Rev. Bishop Andrews, a new edition, 4 vols. 8vo.

Christian Life, its Course, its Hindrances, and its Helps: Sermons preached by Thomas Arnold, D. D., 1 vol. 8vo.

Parochial Sermons by the Rev. Wm. Harness, A. M., 1 vol. 8vo.

Bishop Horseley's Sermons, complete in 1 vol. 8vo.

Sermons by the Rev. Charles W. Le Bas, A. M., in 3 vols. 8vo.

Irish Pulpit Sermons by eminent Irish Divines, 3 vols. 8vo.

Sermons and Expository Treatises by Dr. Isaac Barrow, 2 vols. 8vo.

Bishop Bull's Sermons, complete in 1 vol. 8vo.

For sale by the Importers,

D. APPLETON & CO.

April 30. 200 Broadway.

FOR SALE, OR TO LET,

A PEW, eligibly situated in the middle aisle of All Saints' Church. Inquire at the office of the Churchman, or at No. 282 Third street.

April 20, 1842—3t$

CLASSICAL & COMMERCIAL SEMINARY, 534 BROADWAY.

MR. JOHN W. S. HOWS respectfully informs his friends and the public, that on the 1st May next he will remove his Classical and Commercial Day School, from his present residence, 136 Mercer street, to the spacious and commodious dwelling house 534 Broadway, three doors above Spring street.

Mr. Hows trusts that the reputation he has sustained during the six years he presided over his late establishment, "THE WOODLAWN INSTITUTE," will render any professions as to the future unnecessary, farther than to assure his friends and the public that the same system of sound practical education will be continued which it has hitherto been his conscientious endeavor faithfully to carry into operation.

For terms, &c., apply to Mr Hows, (before the 1st May,) at his present residence, 136 Mercer street.

N. B.—Mr. Hows will also devote a portion of his leisure time to the instruction of adult classes in ELOCUTION, and to private tuition in the same when such may be preferred; and would beg especially to invite the attention of theological and law students to the system of instruction he has adopted in this indispensable branch of a liberal education. It is the aim of Mr. Hows to make the study of this art, rather a development of the mind, than a dry practice of mechanical rules and artificial acquirements.

April 16. 3t$

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.

April 9—tf

ST. JAMES' HALL,

Near Hagerstown, Maryland.

THE RIGHT REV. THE BISHOP OF MARYLAND, VISITOR.

THE REV. JOHN B. KERFOOT, RECTOR.

THIS Institution will be opened on *the first Monday in October next*, under the general supervision of the RECTOR OF ST. PAUL'S COLLEGE, College Point, New York. From unavoidable delays in the extensive alterations and repairs, and in the furnishing of the buildings, the opening of the Hall has been necessarily postponed from May to October; by which time all the preparations will be fully made.

There will be in each year one Session of ten months, beginning on the first Monday in October; and but one vacation, the months of August and September.

Expenses—including everything but books and stationary—$250 per session, PAYABLE IN EVERY CASE, SEMI-ANNUALLY IN ADVANCE; $125 at the opening of the session, and the same on the first Monday in March; *no extras.*

Pupils will not be received under twelve years of age. As the number of pupils is limited, and in part already engaged, those desiring the admission of their sons or wards, are requested to make early application to the Rev. John B. Kerfoot, College Point, New York; from whom the prospectus of the Hall, containing full information, may be obtained. April 23, 1842—1m

BOARDING AND DAY SCHOOL FOR BOYS,

At Astoria, Long Island.

BY THE REV. MARSHALL WHITING.

SCHOLARS are instructed in this School in all the branches of education usually taught in similar institutions. Particular attention is paid to the moral and religious instruction of the pupils.

The year is divided into four quarters of twelve weeks each.

The charges are, for board and tuition in the English department, $150 per annum.

For the same, in the Mathematical and Classical, $170 per annum.

For contingencies, including bed and bedding, washing and stationary, unless furnished by the pupil, $26 per annum.

Tuition of Day scholars from $32 to $48 per annum.

For instruction in French or Spanish, an extra charge will be made.

Payments to be made quarterly in advance.

Astoria, April 23, 1842—3t$

THE MISSES RAINSFORD

WILL remove to 430 Houston street, near Broadway, on the first of May. The duties of the school commence on the 4th.

Terms for day pupils, from $6 to $18 per quarter. Board, $40 per quarter.

Music, Drawing, Dancing, French and Italian, are additional charges.

REFERENCES

May be made to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, Wainwright, and Ferris; the Rev. Messrs. Forbes, Higbee, Price, and Verren; James B. Elliman, and J. H. Hicks, Esqs.; John Smith Rogers, M. D.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York. April 23, 1842—3t

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in May.

New Haven, April 15, 1842. 6t

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.

April 23, 1842—$

TO PARENTS AND GUARDIANS.

PARENTS or Guardians who wish to place their small boys at a Boarding School in the country, will find Yonkers an eligible situation, and they are specially invited to visit the establishment. A steamboat leaves the city daily, touching at the village on her passage up the Hudson, and on her return in the afternoon. An arrangement will be made with a careful person to take charge of the boys when on board either from or to the city.

Circulars can be had at the office of this paper, or at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay st., New York. WM. MURRELL,

April 23, 1842—3t Principal.

N. B. The Summer Session will commence on the first Monday in May, and terminate on the 30th day of September.

JUST PUBLISHED, BY J. A. SPARKS,

111 Nassau street,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

SERAPHINE FOR SALE.

A SUPERIOR toned and powerful swell Saraphine, manufactured in London, in an elegant rosewood case, of sufficient power for a church, will be sold very low.

For terms apply at the Piano Forte Manufactory of James Pirsson, corner of Hammond and Bleecker street, where also the instrument can be seen.

An assortment of Rosewood and Mahogany Premium French Grand Action Piano Fortes, manufactured as above, for sale on the most reasonable terms.

April 23, 1842.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remove their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be een at their present residence, No. 168 Henry stre t, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities.

Returns may be relied on in forty days from the time the order is g ven.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE, Importer of Foreign Books, Albany.

April 23, 1842—3m.

BROOKLYN COLLEGIATE INSTITUTE.

(An English and Classical Boarding School, limited to Thirty Pupils.)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York. JOHN YOUNG, Principal.

Brooklyn, April 9th, 1842. 6t

FRENCH AND ENGLISH BOARDING SCHOOL FOR BOYS,

At Rahway, New Jersey.

PRINCIPALS, REV. MESSRS. D. & J. ELY.

IN this family school the French language is constantly spoken, and thus the pupils enjoy the only means of acquiring it, whilst at the same time they are getting their English education.

Terms, $175 a-year. Circulars at the bookstores of Mr. Robert Carter, 58 Canal st., and Mr. John P. Haven, 199 Broadway. Apply by mail.

April 23, 1842—3t$

A LADY AS GOVERNESS.

WANTED, in a small family in the country, to take charge of three children. For particulars, apply at the office of the Churchman. An Episcopalian would be preferred. April 16—4t

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs, New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, N. H. April 16.

TEACHER WANTED.

THE services of a young man as a Teacher are wanted, where the duty is very light, and opportunity of study afforded. A person preparing for College, or a theological student who is pursuing a private course, will find the situation desirable. Distance from the city seven miles. Address Box 688, Upper Post Office, giving particulars. April 16—3t

YONKERS FEMALE SEMINARY.

TO LET, and possession given immediately, or at any time previous to the 15th of May next:

A superb building near the village of Yonkers, Westchester county, known as the Yonkers Female Seminary, about five minutes walk north of the village.

The building contains 43 finished rooms, and can accommodate from 60 to 80 boarders. The grounds and garden are neatly improved and beautifully situated, being at a short distance from, and commanding an extensive view of, the Hudson River, and the surrounding country. The air and water cannot be excelled. It is of easy access from the city, being only 17 miles distant. Two steamboats, each stopping at the wharf to and from the city morning and afternoon, and stages to the rail road, afford a passage almost every hour of the day in from one to two hours time.

Apply to L. W. WELLS, or H. D. WELLS,

Yonkers, April 16, 1842—3t$ near the landing

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

JAMAICA, LONG ISLAND, N. Y.

THIS establishment will be re-opened on Monday, May 2d, in a new and elegant building, adapted to the accommodation of several additional pupils.

TERMS.—For Board, Tuition, &c., $150 to $200 per annum, payable quarterly.

Extra charges are made for the Modern Languages, Music, Drawing, and Painting.

REFERENCES.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas Dewit, D. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton st., Abraham Van Nest, Esq.,—*New York city.*

Dr. Janeway, Dr. McLelland, Joseph Griggs, Esq., Robt. Adrain, LL.D., late Professor of Mathematics, Columbia College, N. Y.,—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*

April 16—3t$

EMPORIUM FOR STANDARD LITERATURE, ENGLISH AND AMERICAN.

D. APPLETON & CO., 200 Broadway, beg leave to invite the attention of their friends and the public generally, to their choice and unique assortment of the most important works that emanate from the English and American press.

Their establishment is distinguished for its large collection of Standard works in the several departments of Literature, including Theology, Civil and Ecclesiastical History, Poetry, Natural and Moral Philosophy, Natural History, Architecture and Engineering, General Biography, Voyages and Travels, Fine Arts, Classical and General Literature, &c., &c.

Among their recent importations will be found new and beautiful editions of the works of Bacon, Clarendon, Burnet, Jeremy Taylor, Milton, Barrow, Hooker, Ben Johnson, Massinger and Ford, Beaumont and Fletcher, Shakspeare, Froissart, Monstrelet, Doddridge, Baxter, Owens, Strype, Cranmer, Butler, Cave, Berkeley, Adams, Greenhill, Doane, South, Hume and Smollet, Gibbon, Robertson, Locke, Lardner, Leslie, Hurd, Porteus, John Scott, Skelton, Sherlocke, Warburton, Chillingworth, Leighton, Simeon, Tillotson, Hall, Shirley, Davy, Henry, Clarke, Wraxhall, Allison, Mitford, Byron, Stackhouse, Bentley, Shaaron, Turner, Spencer, Warton, Fuller, Lamb, Hazlitt, Coleridge, Shelley, Bingham, Graves, Beveridge, Wycherley, Congreve, Vanburg, Farquhar, Swift, Heren, Collier, Patrick, Lowth, Withy, Arnold and Lowman, and others, too numerous to mention, always for sale on favorable terms.

AMERICAN BOOKS.—The assortment of modern American publications is now very complete, comprising the most valuable and approved works in Theological and Miscellaneous Literature, to which additions are constantly being made.

Country merchants supplied on the most favorable terms. April 23.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry,* and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.

II. The School is *limited in its numbers.*
1. That it may be a family.
2. That its head may have intimte knowledge of its members.

III. The school is *select.*
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
1. The Scholars study under the immediate direction of their masters.
2. The teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D. "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

March 26. tf

POETRY.

For the Churchman.

"THE SAME."

BY YELVERTON READ.

And they shall be changed;
But thou art the same. Ps. cii. 26–27.

I.

Bearing her torch into the realm of Night;
Morning, attended by the winged Hours,
Appears through Heaven's windows with her light:—
Her brows enwreath'd with amaranthine flowers,
Cull'd freshly from her oriental bowers.
And sullen Slumber leaves her midnight lair,
As here and there, the rosy finger'd bride
Lights up a cloud—extinguishes a star!
And SHE, queen of the ever rolling tide,
Pales her fair form—and Venus leaves her side.

II.

But Time shall fall from his pursuing tour,
Beneath the Archangel's arrow:—and the Sun,
Out of its orbit breaking, rise no more;—
But through the universe unbridled run,
Dark'ning and rayless! *Nor* shall sparkle one
Of all the multitude of stars, whose beams
Glow in the farthest Heav'n;—where wide and far,
The fire plumed comet, boding sorrow, streams—
As though it were Destruction's demon car;
Or some armed planet going forth to war!

III.

Thou, Thou alone—art over all, the SAME!
Great uncreated King, where endless space
Stretches itself beyond the flight of Fame:—
Where dreamy Thought is lost,—Thou hast a place!
Womb'd in Eternity's all being "was!"
Who art "I AM!" The lofty soul of all,—
Unchang'd, unbodied!—Sov'reign Light and Will!
And Suns and Worlds may stagger, burn and fall:—
And Time revibrate Time—rolling for ever—till
The end of Time.—And *Thou*, THOU, THOU art still!

IV.

Who sent his First-born from the Gates of Heaven,
To show to erring man the GOD of Love—
To whisper Hope and tell of sins forgiven—
To lead the fallen angel back, and move
The Heart to seek a heritage above—
Bearing Man's charter, came on Earth as Man:
And when the same, who had with heav'nly might,
Disarm'd the Grave and Hell—by man was slain:
The mid-day Heavens veil'd their face in Night,
And the pale Moon grew crimson at the sight!

V.

And now to Heaven's heights triumphant came,
Bearing the glorious spoils of victory—
To give to all enlisted in his Name,
Through Him, the Prince of Life, who stoop'd to die,
Eternal being and felicity.
Thus did the SON OF LOVE and Heaven's Heir
Leave Eden's everlasting seats of bliss;
And entering this earthly sepulchre,
Repurchase Man by his High Sacrifice—
Oh! where was found a greater love than this?

VI.

Upon His breast I saw the Star of Day—
In his right hand the Holy Spirit's Sword:
The balances of Fate beside Him lay—
And at his feet the ever blessed Word.
I heard His name—'twas JESUS THE ADORED!
I saw him take the Key of Mystery,
And ope the Earth's dark forge's iron door—
And Nature quail'd—and with a frightful cry,
Grim Death came forth in chains!—And the angel swore
By Him—THE SAME—that TIME should be no more!

For the Churchman.

HYMN FOR EASTER.

Tune—Savannah.

I.

Rose over Olivet the star of day,
And shed on Calvary its glimm'ring ray,
When weeping women, through the twilight gloom,
With pious footsteps, sought the Saviour's tomb.

II.

By hands of sinners "crucified and slain,"
Three days the "Hope of Israel" there had lain,
Imprison'd fast in Death's relentless bond:
O'er Him His foes exult, His friends despond.

III.

Around his sepulchre, with lance in hand,
Stern Roman guards in martial order stand—
But hark! that awful sound,—that earthquake's shock!
It thrills the caverns—rives the solid rock!

IV.

See, cloth'd in robes of light, that angel dread!
The guards behold, and prostrate fall, as dead!
From the seal'd tomb the pond'rous stone he heaves—
Lo! that reviving Form! 'tis JESUS lives!

V.

He lives! he lives! nor can Death's prison cold,
The LORD of life and glory longer hold;
Hail, mighty Conqueror of Death and Hell!
Thy praise shall Heaven's eternal anthems swell.

VI.

In Thee, Redeemer! shall Thy followers trust;
Thou who did'st rise, shall raise their sleeping dust:
Thyself, great Victor! lead them to Thy throne,
And share with them the triumphs Thou hast won.

St. Luke's Church,
Catskill, Easter Even, 1842. Φ.

For the Churchman.

LINES WRITTEN ON

RECEIVING A PRAYER-BOOK.

BY MISS FRANCES CROSBY, A BLIND GIRL.

O sacred book!—here truth divine
Shines forth from every page,
To light the steps of erring youth,
And guard maturer age.

Oh may its golden lessons be
Engraved upon my heart—
Here may I Christian duty learn,
Nor from it e'er depart.

And when the holy Sabbath bell
Calls to the house of prayer,
And I in supplications join,
Oh may my heart be there!

Kind sir, I for this precious gem
Thou hast bestowed on me,
My bosom's warmest gratitude
Would fain now tender thee.

Oh may the GOD of Truth and Love
Thy kindness yet repay—
And bear thy happy spirit home
To realms of endless day.

Blind Asylum, New York,
April 11, 1842.

From the London Ecclesiastical Gazette.

BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND AT JERUSALEM.

An act was passed in the last session of Parliament, (5 Victoria, cap. 6,) empowering the Archbishops of Canterbury and York, assisted by other bishops, to consecrate British subjects or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country, and, within certain limits, to exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under the authority of such bishops.

The Archbishop of Canterbury, having first consulted the bishops who attended the convocation in August last, has exercised the power so vested in him, by consecrating the Rev. Michael Solomon Alexander, a Bishop of the United Church of England and Ireland, to reside at Jerusalem, and to perform the duties hereinafter specified. The bishops assisting at the consecration were those of London, Rochester, and New Zealand. The appointment of a bishop for Jerusalem was proposed by his Majesty the King of Prussia, who made it the subject of a special mission to the Queen of England, and of a particular communication to the Archbishop of Canterbury. In making this proposal, his majesty had in view not only the great advantages to be derived from its adoption, with reference to the conversion of the Jews; but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the Church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the bishopric, his majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly in advance, till the capital sum (together with that which is to be raised by subscription for the purpose of completing the bishop's annual income of twelve hundred pounds) can be advantageously invested in land situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted: but we may reasonably hope that, under the divine blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Church of England and Ireland and the ancient Churches of the East, strengthening them against the encroachments of the see of Rome, and preparing the way for their purification, in some cases from serious errors, in others, from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace. In the mean time, the spectacle of a Church, freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish nation throughout the world; and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossible not to recognize the hand of Providence in the remarkable events which have lately happened in the East, opening to Christians, and especially to our own nation, (so signal an instrument in bringing those events to pass,) a door for the advancement of the Saviour's kingdom, and for the restoration of GOD's ancient people to their spiritual birthright.

While the Church of Rome is continually, and at this very moment, laboring to pervert the members of the Eastern Churches, and to bring them under the dominion of the pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have always strenuously resisted, the two great Protestant powers of Europe will have planted a Church in the midst of them, the bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over whom *they* cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline.

The Bishop of the United Church of England and Ireland at Jerusalem, is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto, with respect to those nominated by the Prussian Crown.

The bishop will be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church, and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem, under the bishop, whose chaplain will be its first principal. Its primary object will be, the education of Jewish converts; but the bishop will be authorized to receive into it Druses and other Gentile converts; and if the funds of the college should be sufficient, Oriental Christians may be admitted; but clerical members of the orthodox Greek Church will be received into the college, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church, and sanctioned by the bishop with consent of the Metropolitan, for the special use of those congregations: such liturgy to be used in the German language only. Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the articles of that Church: and, in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg.

The rite of confirmation will be administered by the bishop to the catechumens of the German congregations, according to the form used in the English Church.

Subjoined are copies of the Commendatory Letter, addressed by the Archbishop of Canterbury to the rules of the Greek Church, and of the same translated into Greek, both of which the newly consecrated bishop carries with him to the East.

LETTER COMMENDATORY FROM THE MOST REV. THE LORD ARCHBISHOP OF CANTERBURY, &C.

To the Right Reverend our Brothers in Christ, the Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the countries adjacent, greeting in the Lord:

We, William, by Divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning, and piety, have consecrated to the office of a bishop of the United Church of England and Ireland, according to the ordinances of our holy and apostolic Church, and having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem with authority to exercise spiritual jurisdiction over the clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said bishop our brother not to intermeddle in any way with the jurisdiction of the Prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East, but to show them due reverence and honor, and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reasons to believe that our brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our LORD JESUS CHRIST, to receive him as a brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your holiness will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of GOD, of putting an end to divisions which have brought the most grievous calamities on the Church of CHRIST.

In this hope, and with sentiments of the highest respect for your holiness, we have affixed our archiepiscopal seal to this letter, written with our own hand at our palace of Lambeth, on the twenty-third day of November, in the year of our LORD one thousand eight hundred and forty-one.

TRANSLATION OF THE LETTER COMMENDATORY.

Τοῖς πανιερωτάτοις καὶ ἀγαπητοῖς ἐν Χριστῷ ἀδελφοῖς, τοῖς Ἐπισκόποις καὶ Προεστῶσι τῶν ἐν τῇ Συρίᾳ καὶ ἐν ταῖς ὁμόροις χώραις Ἐκκλησιῶν ἀρχαίων καὶ ἀποστολικῶν, Γυλίελμος, τῇ θείᾳ προνοίᾳ Ἀρχιεπίσκοπος Καντουαρίας, πάσης τῆς Ἀγγλίας Πρωτεύων καὶ Μητροπολίτης ἐν Κυρίῳ χαίρειν·

Πάσῃ σπουδῇ συνίσταμεν τῇ εὐνοίᾳ ὑμῶν, ἀδελφοὶ σεβάσμιοι καὶ ἀγαπητοί, ἄνδρα εὐσεβέστατον, Μιχαὴλ Σολομῶντα Ἀλέξανδρον, ἱερᾶς θεολογίας ἐξηγητήν, ὃν ἡμεῖς ἐξετάσαντες αὐτοῦ τὴν εὐλάβειαν καὶ ἱκανότητα, καὶ ἐπιτήδειον κρίναντες, ἐχειροτονήσαμεν εἰς Ἐπίσκοπον τῆς ἐν Ἀγγλίᾳ καὶ Ἰβερνίᾳ Ἐκκλησίας, κατὰ τοὺς κανόνας τῆς αὐτῆς ἁγίας ἡμῶν καὶ ἀποστολικῆς Ἐκκλησίας. Ἐξουσίαν δὲ λαβόντες παρὰ τῆς σεβαστῆς ἡμῶν Βασιλίσσης, ἐπέμψαμεν αὐτὸν εἰς Ἱεροσόλυμα, πιστεύσαντες αὐτῷ ἐπιτροπὴν πνευματικὴν ἐπὶ πᾶσι τοῖς τῆς ἡμετέρας Ἐκκλησίας κληρικοῖς καὶ λαϊκοῖς, τοῖς ἐκεῖ μετοικοῦσι, καὶ ἐν ταῖς ὁμόροις χώραις. Ἵνα δὲ μή τις ἀγνοῇ τίνος ἕνεκα τοῦτον τὸν ἀδελφὸν ἡμῶν ἐπίσκοπον οὕτως ἐπέμψαμεν, γνωρίζομεν ὑμῖν ὅτι προσετάξαμεν αὐτῷ μηδαμῶς ἐν μηδενὶ πράγματι ἐπιβαίνειν τῇ ἐξουσίᾳ τῇ καθηκούσῃ ὑμῖν τοῖς Ἐπισκόποις, καὶ τοῖς ἄλλοις ἐν τῷ ἀρχικῷ τῶν Ἐκκλησιῶν Ἀνατολικῶν τάγματι καθεστῶσι, μᾶλλον δὲ παρέχειν ὑμῖν τὴν προσήκουσαν τιμὴν καὶ θεραπείαν, καὶ πρόθυμον εἶναι πάντοτε καὶ παντὶ τρόπῳ σπουδάζειν τὰ εἰς φιλαδελφίαν, καὶ συνήθειαν, καὶ ὁμόνοιαν φέροντα. Πεπείσμεθα μὲν περὶ τούτου τοῦ ἀδελφοῦ ἡμῶν, ὅτι ἐκ θυμοῦ, καὶ διὰ συνείδησιν, ταῦτα τὰ ἐντεταλμένα ὑφ' ἡμῶν πιστῶς φυλάξει. Παρακαλοῦμεν δὲ ὑμᾶς, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὡς ἀδελφὸν δέχεσθαι αὐτόν, καὶ χρείαν αὐτῷ ἐπικαίρου παρέχειν.

Πεποίθαμεν, ἀδελφοί, ὅτι ἡ πανιερότης ὑμῶν τὴν ἐπιστολὴν ταύτην φιλοφρόνως δέξεται, ὡς μαρτυροῦσαν τὴν ἡμετέραν εἰς ὑμᾶς σέβασιν καὶ φιλαδελφίαν, καὶ τὴν ἐν ἡμῖν ἐπιπόθησιν τοῦ ἀνανεοῦσθαι τοὺς τῆς ἀρχαίας ἀγάπης θεσμοὺς πρὸς τὰς παλαιὰς ἐν τῇ Ἀνατολῇ Ἐκκλησίας, ἐπὶ πολλῶν ἤδη γενεῶν διαλιπούσης· ἧς ἀνανεουμένης κατὰ βούλησιν καὶ χάριν Θεοῦ, πεποίθαμεν ἰαθήσεσθαι ἂν τὰ σχίσματα, δι' ὧν δεινότατα ἔπαθεν ἡ τοῦ Χριστοῦ Ἐκκλησία.

Ταύτην ἐλπίδα ἔχοντες, καὶ τὴν ὑμετέραν Ἁγιωσύνην ἐκ θυμοῦ καὶ πάσῃ θεραπείᾳ σεβόμενοι, τὴν σφραγῖδα ἡμῶν ἀρχιεπισκοπικὴν ταύτῃ τῇ ἐπιστολῇ αὐτογράφῳ προσεθήκαμεν, ἐν Λαμβήθῳ· ἔτει ͵αωμα, νοεμβρίου κγ'.

OXFORD DIOCESAN BOARD OF EDUCATION.—On Friday morning the annual meeting of the Oxford Diocesan Board of Education was held at the Town Hall, Oxford. The report gave an extremely satisfactory statement of the progress and success of the undertakings of the board. The training-school at Oxford has been eminently successful, and has many students within its walls, who are preparing to enter upon the arduous duties of schoolmasters.

Schools in connection with the board have been established in Reading, Newbury, Hungerford, Banbury, and other parts of the diocese, all of which are working well. In these schools the pupils are taught Latin, French, mathematics, linear drawing, and all the branches usually considered essential to a sound and liberal English education; while especial attention is paid to their instruction in the doctrines and duties of Christianity, as taught by the Established Church.

The clergy of the Established Church visit the respective schools twice or three times a week for the purpose of imparting instruction, and inquiring into the progress of the pupils. The rural deans and the chairmen of the Local Diocesan Boards were present to afford information as to the manner in which their schools were conducted. All the scholars have been examined twice since the date of the last report, by gentlemen of great scholastic attainments, deputed by the Bishop of Oxford, and acquitted themselves, with few exceptions, most creditably.

ENGLISH CHILDREN IN PARIS.—The number of English children and young people under education in Paris is much greater than is generally supposed. There are above four hundred boarding schools in Paris. Of these, fifty-seven have been visited by a person appointed for the purpose, and it has been found that the number of English pupils, of both sexes, amounts to about three hundred in those schools alone. Few of these receive any religious instruction from their own Church, while many of them are exposed to the dangers of Infidelity and of error, and are liable to fall into the hands of those who are constantly seeking to pervert them to Romanism. It is therefore proposed to appoint a catechist, who shall regularly visit and instruct them, under the direction of the Right Rev. Bishop Luscombe, and who shall supply them with such religious books as the bishop shall approve.—*Ecclesiastical Gazette.*

WESLEYAN TRACTS FOR THE TIMES.—The teachers of the Wesleyan religion are so annoyed at the revival and spread of Church principles, that they have just commenced a series of tracts under the above title. The grand doctrine of the Apostolical succession is spreading so rapidly, and creating such confusion in the Wesleyan sect, that they feel it necessary to take some steps to counteract the effects of the truth. We have before us the first of their tracts, and a more insipid thing we have seldom read. It is greatly labored, but a complete failure, as we doubt not many Wesleyans will consider it. There is the usual unfairness and *reserve*, falsehood, misrepresentation, and Jesuitical evasion, common to the sect. The tract is in the form of a dialogue between a Wesleyan and a clergyman, who is, of course, a wonderfully ignorant being. If all the clergy were really as this one is misrepresented, no Wesleyan *Tracts for the Times* would ever have made their appearance. As all the teachers of the Wesleyan religion are booksellers, these tracts will no doubt be widely circulated; but we hope our clerical and lay brethren will be equally active in spreading the truths of GOD's holy word and His Church.—*London Church Intelligencer.*

JUDAISM.—LONDON.—Sir Moses Montefiore, as President of the London Committee of Deputies of the British Jews, refuses to grant a certificate to the effect that Mr. David Woolf Marks is the Secretary of a synagogue in England, of persons professing the Jewish religion, and the result is, that marriages cannot be properly contracted in Mr. Marks' synagogue. A long and uninteresting correspondence has taken place between Sir Moses Montefiore and Mr. Francis H. Goldsmid, Junior Warden of the West London Synagogue of British Jews who are reformers, and a sort of "new lights," and looked upon by the old orthodox Jews as schismatics.—*Ib.*

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March 19, 1842. 3m

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Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
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